# THE CRADLE OF INDIAN HISTORY

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# PREFACE

THE scope of this small brochure is explained in Chapter One. An attempt is made to examine the accounts given in early purāṇic literature about the home and expansion of the early Hindus. The subject is a very vast and intriguing one, especially so in view of the neglect shown by the early Indologists to the statements made in early indigenous literature. They were all, almost always, condemned as fictitious imaginations and dismissed as of no value for constructing a succinct account of our early history.

I have felt for a long time that scholars under a self-imposed cloak of dictatorial criticism did scant justice to the authors of the Indian Epics. So the task, humble though hazardous, was undertaken by me to put the so-called ore and dross of purāṇic accounts into the furnace of research in the light of modern studies and thereby smelt down as much of historical material as possible.

I cannot claim to have said the final word in the suggestions made here, and the identifications indicated should inevitably appear very controversial. I am fully aware of the criticism that may be levelled against the thesis, but the encouragement—afforded by some

scholars of merit and erudition to the new angle of vision developed in my arguments—has emboldened me to publish the thesis.

Chapter One discusses the correct view that must be taken of the literature of a country or community to reconstruct its history, and also discusses the interpretation to be put upon some of our established conceptions about the Dēvas, the Suras, Asuras, Mānavas etc.

In Chapter II entitled "The Genesis" are dealt with the period of the Prajāpatis, the Tushitas and Yāma-devas, the early monarchs like Prāchīnabarhi and the significance of the terms *manvantara* etc. Chapter III discusses about the historicity of the progeny of Manu and the place of the early monarchs like Vēna, Pṛthu etc., in the evolution of ancient Indian kingship. The history of the 'Expansion' of the early Vedic Community is dealt with in Chapter IV. Herein are described the achievements of Priyavrata and his connection with the Seven Islands, while the historical position of the monarchs—Idhmajihva, Nābhi, Ṛshabha etc.—and the connection of this community with the Ilāvṛta country surrounding the Mēru mountain, are also discussed. Possible identifications of the several dvīpas, of King Idhmajihva and of the Yas'asya and other varshas of the purāṇic lore, are suggested in this connection. In Chapter V, an attempt is made to discuss the mutual relationship between the Suras and the Asuras, and their historic representatives, while incidentally identifications of the Vedic Chumuri tribe

and the Dāsa warrior Dhuṇi are also made. The last *i.e.*, Chapter VI, is devoted to an examination of early Indo-Eyptian and Indo-Persian contacts. Theories propounded herein regarding the connection of Bacchus with the Mēru mountain and the origin of the names 'Egypt' and the 'Nile' at variance with the views of Egyptologists may prove of some interest to scholars. Attention drawn herein to similarities between some early Egyptian and Indian notions regarding Nārāyaṇa, the goat-headed Khnumu, the worship of the Sun by the Cynocephallii and the apparent identity in the forms of the names of certain early purāṇic and Egyptian monarchs, may also interest scholars.

The bark of this small brochure is, I feel, very frail, and I wait to watch its prorgess on the surfs of scholarly criticism. Even if some of the theories propounded in this find acceptance in the scholarly world, I shall consider my labours amply rewarded.

My thaṇks are specially due to Professor Rao Bahadur K. V. Rangaswami Aiyangar who examined the manuscript and strongly urged its publication. This was the first note of encouragement I received. I am deeply obliged to Dr. G. Srinivasa Murti, B.A., B.L., M.B. & C.M., Vaidyaratna, Honorary Director, Adyar Library, and General Editor of the Adyar Library Series, for taking over the publication and affording the necessary facilities. My thanks are also due to Sri A. N. Krishna Aiyangar, M.A., L.T., Joint Editor of the ***Adyar Library Bulletin*** for having patiently

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*Tyagarayanagar* C. R. K. CHARLU
9th February, 1947

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CHAPTER I

# A VIEW OF IT

ONE of the acute cultural tastes developed in the present era is the historic sense. To satisfy this to the desired extent, in respect of the history of the Hindu race, the exhaustive study of the Vedic and Purāṇic literature is the primary step. Amidst the literature that holds out large promise of valuable material for the construction of this history, the *Mahābhārata* occupies a unique position, next only to that of the Vedas. While the Vedas record the prayers and praises of the ancient Brahmanic Ṛshis, the *Mahābhārata* story turns round the ancient Kshatriya characters; and any light that is incidentally thrown on the religious life of the times comes in only as auxiliary to the vicissitudes of the heroic life. The outstanding theme is Kshatriya in character. The fact helps us a great deal in appreciating the value attached by the ancient Aryan culture to the active life of kings and heroes in preference to the secluded but none the less serious and serene life of the devout hymn-singers. Herein is exhibited an entirely human and worldly interest that the epic *Mahābhārata* and such other ancient Indian literature possess for the lay reader as well as for the critical scholar and student of Indian history and civilisation.

In considering the several historic periods like the Pre-Vedic, Vedic and Purāṇic Aryan history, the question of

the Aryan sense of time with the *yugas*, the *mahāyugas*, the *kalpas*, the *mahākalpas*, the *manvantaras* and so on, has to be taken into account.[1] No other race has attempted to such a degree as the Aryans of India to reduce into calculable sections the ceaseless and limitless current of Time. The Aryan—rather the Hindu—denotation of time in terms of *kalpas*, *manvantaras* and so forth, is unique and of much value to the student of history and human civilisation and progress in so far that it indicates the remote limits of the past which the Aryans with their historic instinct attempted to preserve. The Vedic and Purāṇic Brāhmaṇa Ṛshis have been the custodians of this historic sense—nay, also the universal sense—which they kept alive in their memories in the forms of the *saṁkalpas* and the *mahāsaṁkalpas*,[2] which taking the individual as the centre, describe, as it were, the huge circle which includes within itself the time, place and purpose in and for which he lived from day to day at the bidding of God (Bhagavān).

Scientific study of evidences available and construction of history do not, logically speaking, consist, as is generally imagined nowadays, merely in the exposition of the archaeological, epigraphical and numismatic evidence only, since these do not reach effectively and satisfactorily the distant limits in the past to which, Literature and Tradition, better custodians, in some respects, of the nation's historic memories, extend. Who can reach or count the sub-strata of monumentary relics that have undergone submergence, layer over layer, with the passage of Time? The topmost layer of the monuments is at

[1] The Purāṇic story of creation mentions the 'birth' of the four Vedas as having happened after the birth of the Rudras, which took place in the Padmakalpa (*Bhāg.* 3. 22), and after the birth of the Prajāpatis of the Varāhakalpa, to which Svāyambhuva Manu belonged (ibid. 23).

[2] The *mahāsaṁkalpa* brings out this outlook of the Aryan mind fully.

best only a partial evidence for the last chapter of the history of the nation.

Basing entire authority on such latter-day evidence, western authors have begun tracing the "early" history of India from the time of Alexander's campaigns. To the modern western nations, whose historical beginnings do not reach beyond the fourth or the fifth century A. D., a better conception of the history of India seems evidently impossible. These authors, coming as they do from nations of recent growth, and writing this history with motives other than cultural—which in some cases are apparently racial—and prejudicial to the correct elucidation of the past history of India, cannot acquire testimony for historic veracity or cultural sympathy. It seems necessary and vital in this connection to raise the point whether a work presuming to be an "Early History of India" but starting only with Alexander's campaign is scientifically conceived and with true historic instinct. Early Indian history, rather than beginning at about 327 B.C., strictly speaking ended some centuries even prior to it. Alexander's military visit to India and Porus's compromise with him bespeak only a fallen India. At this period the martial and constructive greatness of India had come to an ebb. The contemporary Nandas and the subsequent Mauryas were only like lamps in the night of this non-Kshatriya period in the history of Bhāratavarsha. To the national historians of the country, namely, the authors of the Purāṇas and to the careful scholars of its history, namely, the students of the Vedic hymns, of the Brāhmaṇas, the Sūtras, the Purāṇas and such literature, the bright period in the history of the Aryans and the Bhāratīyas and of their civilisation appeared to have ended with the disappearance of the ancient Kshatriya families of the land, with whose dim or bright careers were inseparably bound up the decadence or prosperity

of the true heroism and wisdom of India, respectively the arts of her kings and her ṛshis. Even late Pre-Mauryan India was in this respect a blank, unlighted by the glorious deeds of the Kshatriyas of the period that had ended long before. To Hanumān even the Bhārata period was a time of physical and moral degeneration compared with the time of Rāma.[1] Moreover, even the Kshatriya races found in the Purāṇas were only regenerations made by the Brahmanic Ṛshis when the still earlier and purer Kshātra blood had degenerated.[2] Therefore a truly historic sense must satisfy itself in tracing with a critical and sympathetic eye and determining thereby the historic background of the various authorities, especially the hymns, the epics and other Purāṇas together with the Kāvyas, utilising the archaeological and allied data only for the late period for which they are evidences. History, to be true, scientific, open-minded, educative and constructive, must make a considerable but judicious use of the historic memories of the nation embodied in the literature of the country and its tradition. It is cowardly scholarship to fight shy of the stupendous literature of India and decry, in the name of modern criticism, this unapproached volume of evidence as purely mythological and dismiss it as entirely valueless for purposes of history.

The true mission of the historian consists, in the first instance, in inquiring into the origin and significance of the vast tradition and mythological literature of the nation with reference to its antiquity. Nations or communities of recent origin and growth could naturally come to possess long vistas of tradition or vast fields of mythology; nor could they lay any claim to a possession of epics of extraordinary bulk and manifold character. The longer the stream

[1] *Mbh*. Āraṇyakap. 151.
[2] ibid. Ādip. 75. 27.

of the tradition and mythology of a nation the greater its its antiquity. Indian Vedic and Purāṇic literature is comparable to the ocean which, in the words of Kālidāsa, is both attractive on account of its pearl wealth and awful with its shoals, whirls and hollows. The collection of the pearls of historic truth from this ocean and making up the string of a connected account is the interesting but none the less arduous task of the future historian of India.

The history of the Vedic Aryans, who formed the seed of the Hindu race, has its roots in the life of the Devas whose deeds are praised and recorded in the Vedic hymns by the Ṛshis. But much earlier literature must have been superseded by these new Ṛks which should have incorporated most of the material contained in it. This earlier literature might have been in the form of *gāthās* and *gītas*, *i.e.*, lays and songs. The beginnings of these hymns do not seem to have reached the very origin of this society. The fact that the first few hymns of the *Ṛgveda* are the compositions of Ṛshi Madhuchchhandas, the son of Vis′vāmitra, suggests that prior to the time of Vis′vāmitra there existed no *Ṛgveda* in the present form. It cannot therefore be concluded that absolutely no literature of the hymn or other nature existed in Pre-Vis′vāmitra period.

The deities (Devatās) Indra, Agni, Yama, Varuṇa and so on, invoked in these hymns have been taken by some scholars to be personifications of the forces of nature. A careful study of the epics and of the Vedic hymns, in the light of the less obscure epics raises a suspicion whether the deities are only personifications of natural phenomena or deifications of great and beneficent personalities which are known as "apotheoses." It would be consistent with the rude beginnings of human understanding, mentality and

instinct of self-preservation that appreciates kindness and beneficence and perpetuates and honours the names of such personalities, to suppose that great and victorious leaders in war, conquering kings, and benefactors would strike the imagination of the primitive Pre-Vedic people during their glorious life on earth here and indelibly remain on their memories even after quitting the mortal frame. It would be quite natural for these people to gain strength and inspiration by meditating upon them and to identify them also with the forces of nature that manifested themselves as beneficent as well as destructive. When the Vedic Aryan invoked Indra to give him rain, he did it only in imitation of his ancestor, the Pre-Vedic man, who had learnt to call the 'raining force" by the name "Indra," which was either the title or the name of the first victorious or beneficent lord of his community.[1] Not all the epithets applied to Indra suggest his phenomenal nature. The expression "Indra" is traced from the root *ind*, which signifies "lordship" (*ais'varya*). We may note here that the Goddess of Prosperity, *i.e.*, Lakshmī, is called Indirā. The Purāṇic depiction of Indra is more personal than phenomenal and we have no reason to assign to him in the Vedic references a *purely* phenomenal nature. He is a son of Aditi and so one of the Ādityas. His surname Vāsava denotes that he was a descendant of one of the Vasus or we might rather say that one of the Indras was the son of a Vasu.

[1] This instinct of devotion is manifested in the habit of the true Vaishṇava seeing the spirit of Vishṇu or Kṛshṇa in every atom of the Universe and every force that is manifested therein; cf. the saying "sarvaṁ Vishṇumayaṁ jagat;" and the ancient Ṛk, Nārāyaṇaṁ mahājñeyaṁ vis'vātmānaṁ parāyaṇaṁ, Nārāyaṇaparaṁ Brahma-tattvaṁ Nārāyaṇaḥ paraḥ, Nārāyaṇaparo jyotirātmā Nārāyaṇah paraḥ, yac ca kiñcij jagaty asmin dṛs'yate s'rūyatepi vā, antar bahis' ca tat sarvaṁ vyāpya Nārāyaṇaḥ sthitaḥ ! (*Vaishṇava-mantrapushpam.*)

In this connection it will not be out of place to quote Donald A. Mackenzie on a precisely similar question, namely, the value of Homer for the historian of the Greek race. Referring to the interpretatation of the Homeric legends given by scholars like Max Müller, Grote, and Cox as "products of traditional myths based upon various phenomena of the earth and heavens" and the siege of Troy considered as a "repetition of the daily siege of the East by the solar powers that are robbed of their brightest treasures in the West," Mackenzie says "so was Greece robbed of its heroes and Troy swept out of existence." The above class of interpretations was characterised by Mr. Andrew Lang as "scholarly stupidity." The born archaeologist Schliemann wrote thus in 1878: "The Trojan war has for a long time been regarded by eminent scholars as a myth of which, however, they vainly endeavoured to find the origin in the Vedas. But in all antiquity the siege and conquest of Illium by the Greek army under Agamemnon was considered as an undoubted historical fact and as such it is accepted by the great authority of Thyucidides. The tradition has even retained the memory of many details of that war which have been omitted by Homer. For my part, I have always firmly believed in the Trojan War; my full faith in Homer and in the tradition has never been shaken by modern criticism and to this faith of mine I am indebted for the discovery of Troy and its treasure." There is hardly less justification for our placing equally good faith in the Indian tradition and literature. And we are already hearing an archaeological echo (though imperfectly interpreted yet) of Indian tradition from Harappa in the Panjab and Mahenjo Daro in Sindh.

The Vedic lords and chiefs Indra and other Ādityas, Vasus, Rudras and so on were descended from Prajāpatis

like Daksha, Kas'yapa, Kardama, and others, who also produced the Manus. It would thus appear that the patriarchs were the common ancestors of the Vedic Devas and the Asuras, the latter of whom were the predecessors of the Devas in the possession of power and ascendency and were hence called the Pūrva-Devas (*i.e.* the Early Lords). The period of the Deva ascendancy was known by the appellation Devayuga, to which the Prajāpati Daksha, the father of Diti, Aditi, Kadrū, Vinatā and Devasenā belonged.[1] The Devas and Asuras were members of collateral branches descended from the brothers Marīci, Pulastya and Pulaha. Brahma's son, the Prajāpati Daksha is the progenitor of the chief Devas and Asuras. His daughter Aditi gave birth to the twelve lords who are celebrated and invoked in the Vedic hymns and who are known by the general metronymic name Ādityas[2]. The most popular among these were Mitra, Aryaman, S'akra, Varuṇa, Vivasvān, Pūshan, Savitṛ and Vishṇu (surnamed Upendra). Diti, another daughter of Dakṣha gave birth to Hiraṇyakas'ipu and Hiraṇyāksha[3], while his third daughter Danu[4] gave birth to many sons among whom figure the well-known enemy of Indra (namely, Namuci), the enemy of Pradyumna (*viz.*, S'ambara), and Pulomā, whose daughter Paulomī alias S'achī was married to Indra.

Two other enemies of Indra, Bala and Vṛtra, were the sons of another daughter of Daksha named Danāyu who married Kas'yapa, who too was a Prajāpati (patriarch). The

[1] *Mbh.* Ādip. 16. 5.
[2] They are also surnamed Āditeyas.
[3] These two brothers are stated to have been the Ādi-Daityas; see *Bhāg*. 3. 17. 18.
[4] The name of Danu as the ancestress of the early Gaelic tribe appears in Celtic myth and legend also. The Gaelic people are styled 'Tuata Te Danann' *i.e.*, 'Tribe or Folk of the Goddess Danu' (C. Squire, *Celtic Myth and Legend*, p. 48). Cannot the expression *tuata* be connected with the Skt. *suta* (son)?

descendants of Danu and Danāyu were known by the metronymic name Dānavas. The other branch of the Asuras to which Rāvaṇa belonged was the progeny of Pulastya, a Prajāpati who was of the generation previous to Daksha's and to whom were born Agastya, Kubera and Rāvaṇa among others.[1] The other ancient tribes[2] known to Purāṇic literature as the Rākshasas were also akin in nature to the Asuras and the Dānavas and they too claimed descent from Pulastya. From him were descended also the other Deva races like the Yakshas and the Kinnaras.[3] The later clannish distinctions between the several communities are preserved in the systems of marriage named after them, *viz.*, the Brāhma, Daiva, Ārsha, Prājāpatya, Āsura, Gāndharva, Rākshasa and Pais'āca. These distinctions are believed to have been recognised from the time of Manu Svāyambhuva. The Asuras too had their Dharma like the Devas and the Deva-Ṛshis.[4] The *Mahābhārata* refers in some places to Dānavarshis, (*i.e.*, Ṛshis among the Dānavas). From the Prajāpatis were also descended the Manus, who, having presided over and governed with their wise laws, certain races of mankind, gave rise to the tribe-name Mānavas, which expression always appears in literature in reference to mankind

[1] *Bhāg.* 4, 1.

[2] The Vidyādhari women appear as servants of queens and other high class women. Prasūti, the wife of Kardama-Prajāpati had them as servants (*Bhāg.* 3. 23. 37). The Upa-Devas are mentioned in the *Bhāgavata* (4, 3. 6), S'rīdhara, the commentator of the work, refers the expression to the Gandharvas. But it appears more reasonable to include among them the Yakshas, the Kinnaras and other Devayonis. The Deva creation is said to have been of eight-fold nature (*Bhāg.* 3, 11. 27). It consisted of the Vibudhas, Pitṛs Asuras, Gandharvas, Apsaras, Siddhas, Yakshas, Rākshasas, Chāraṇas, Bhūtas, Pretas, Pis'āchas, Vidyādharas and Kinnaras. Of these the Gandharvas and the Apsaras are classed as one group, the Yakshas and the Rākshasas, as another, the Siddhas, the Chāraṇas and the Vidyādharas together as a third, and the Kinnaras and Kiṁpurushas as a fourth group. This grouping must have been based upon their original kinship.

[3] *Mbh.* Adip. 67. 7.

[4] *Mbh.* Ādip. 72. 14.

generally in contradistinction to the Devas. This larger application of the term to the whole mankind is only a later usage.

The *manvantaras*, again, are not after all fictitious marks placed upon time but seem to have been carefully noted with an astronomic precision and celebrated from early times on certain fixed days of the year very much like the other national anniversaries.[1] The Manus who were also Prajāpatis (*i.e.*, lords of subjects) are stated to have been fourteen in number and the eras denoted after them are each called a *manvantara*. This had its own Devagaṇas (*i.e.*, ruling bodies), its Indra (their chief), the Saptarshis (*i.e.*, the Seven Ṛshis or Wise Men).[2] The *manutvam* or the position of a Manu devolved upon a person as a result of consecration to the honoured place of a ruler or governor of the community, as in the case of Manu Svārochisha.[3] There were also recognised fourteen Indras,[4] which fact goes to prove that Indra was a class name or title referring to a functionary.

From the Manu Vaivasvata were descended the famous rulers of the so-called Sūryavaṁs'a (Solar dynasty). The popular idea that these kings were descended from the Sun

[1] The Svāyambhuva-manvādi anniversary falls on Kārtika s'u. 12 about the 1st of November; the Svārochisha-man° on Ās'vija s'u. 9 about Sept. 29th; the Uttama-man° on Chaitra s'u. 3 about 30th March; the Tāmasa-man° on Bhādrapada s'u. 3 about 25th August; the Raivata-man° on Pausha s'u. 11 about 29th December; the Chākshusha-man° on Āshāḍha s'u. 9 about 3rd July; the Vaivasvata-man° on Māgh s'u. 7 about 24th January; the Sūrya-Sāvarṇika-man° on Bhādrapada va. 8 about 24th Sept.; the Daksha-Sāvarṇika-man° on Kārtika s'u. 15, about 4th November; the Brahma-Sāvarṇika-man° on Phālguna s'u. 15 about the 3rd March; the Dharma-Sāvarṇika-man° on Āshāḍha s'u. 15, about 5th July; the Rauchyaka-man° on Chaitra s'u. 15 about 15th April; the Indra-Sāvarṇika-man° or Deva-Sāvarṇika man° on Kārtika va. 5 about 5th November; and Bhautyaka-man° on Jyeshṭha s'u. 15 about 9th June.

[2] In ancient Greece also the Seven Wise Men were recognised. Bias, the son of Tentamidas, born at Priene, was one of them. He flourished about 566 B.C. The name bears astonishing resemblance to the name of Vyāsa (Byāsa as pronounced in N. India).

[3] See *Sabdakalpadruma* s. v. Manu.

[4] ibid. s. v. Indra.

seems to be based upon a confusion between the names Vivasvān as applied to the Sun as one who possesses *vivas*, i.e., *tejas* (light) and also to a son of Aditi, the ancestress of the Devas. Purāṇic genealogy traces the descent of these kings from the son of Āditya (son of Aditi) Vivasvān and called Vaivasvata Manu. Among the twelve Ādityas were Mitra, Savitṛ, Pūshan, and Vivasvān, names which, in course of time, came to be applied to the Sun along with the term Sūrya, which was the original expression applied to the Sun. By indifferent application of synonymous expressions the Vaivasvata-vaṁs'a has come to be called the Sūryavaṁs'a, though its physical descent from the Sun could not be explained by any means.

Similar is the case with the kings of the so-called "Lunar" race. It should certainly never be possible to establish a physical descent of these kings from the Moon. The Moon was originally called Chandra because of the quality of delighting (√ chand; Dhp. āhlādayati). But among the sons of Atri, one of the primeval Ṛshis was a Chandra from whom these kings claimed descent. The ephithet Chandravaṁs'a has thus to be traced to an animate being, the son of a Ṛshi and not to a heavenly body like the Moon.

From the foregoing paragraphs it could be seen that the Devas were not mere imaginary symbolical beings or phenomena; that they were a race of people who had their existence on this hard earth, struggled with their kinsmen like the Dānavas, the Asuras, and the Rākshasas and wrested the lordship of the earth from them assigning them to the position of the Pūrva-Devas; and that the so-called "Solar" and "Lunar" dynasties of kings were descended from animate beings but imgained as descendants of the heavenly bodies, the Sun and the Moon. The earlier members of these dynasties like Das'aratha

of the Raghu race and Purūravas of the Chandravaṁs'a, who were lords of men, are stated to have helped the Indra, the lord of the Devas of their time, against his enemies, the Asuras and the Dānavas. The kings of the Mānavas, like Purūravas, and Yayāti, who are said to have belonged to the Kṛtayuga[1], had free access to the Deva and the Asura *lokas* (*i.e.*, countries) and even had matrimonial relationship with the Asuras, as between Yayāti and the Asura king Vṛshaparva's daughter S'armishṭhā. Yayāti drove into Vṛshaparva's territory in his own chariot which indicates that their dominions lay very near each other. While on the one hand he had matrimonial relationship with the Asura princess, on the other, he had similar relationship with the Apsaras Vis'vāchī, with whom he visited such pleasure resorts as the Nandanavana, Alakā, the city of Kubera, near the Kailāsa and the summit of the Meru mountain, which were all situated near about the Deva territory, if not within it. The Asuras were not all of the ugly type in physique as the Rākshasas are represented to be in literature, for example in the *Rāmāyaṇa.* They had among them beauties like S'armishṭhā who struck Yayāti as a beauty unparalleled even among the Devas, Gandharvas and Kinnaras. Āstika, the *dauhitra* grandson of Yayāti, was already a friend of the Indra when he went to the Svarga in the company of Yayāti.

These were but a few of the alliances entered into between the Deva kings and the Mānava kings. Though such distinctions as the Deva and the Mānava were drawn in later stages, in the earlier stages there was close contact between the two races; while in still earlier period, at the dawn of their history they had common ancestry and kinship. Though the Asuras and the Devas came from a common progenitor they

[1] *Mbh.* Ādip, 84. 1.

were not so friendly with each other as the Devas and the Mānavas were. The Devas were the ideals of the Mānavas and much of the culture and civilisation of the latter were shaped after that of the former. Expressions like Deva-Nāgarī applied to a particular kind of script and Deva- Gāndhārī applied to a particular musical mode and a number of other expressions associated with Deva are reminiscent of the Deva influence on the Mānava culture.

It is therefore necessary to begin the history of India or the Hindu race with the patriarchal (*i.e.*, the prājāpatya) period and carry the account through the Āditya-Deva period, dealing with the nature and position of the Indra, Agni, Yama, Vasus, etc., noticing the relations, though hostile, these and certain other Deva characters had with the Asuras, the Dānavas and so on, and then describe the constructive and cumulative effect of their rule and the rule of the Purāṇic dynasties, till we finally reach the period of the Mauryas, so as to give a satisfactory and exhaustive history of India and its people. It would then be realised that the Maurya period was but the modern and not the " early " period of the history of the country, in view of the Pre-Vedic beginnings of it.

It is with this view-point that the indigenous literature of the race has to be studied and a connected account of it written on the lines of modern historical works. It would be hazardous and historic injustice to say with certain scholars that the Hindus, ancient or mediaeval, had no historic instinct in them. We must here pause to consider: what is it that permeates the whole mass of the Vedic hymns if not celebration of the heroic or beneficent nature of the Pre-Vedic characters that had come to be deified by the Vedic period? What could be the motive, if not historic, in mentioning the several Asuras that were destroyed by

these ? What is it if not historic sense that celebrates the glories of the great ancient characters like Vishṇu, S'ambhu, Pārvatī, etc., in the numerous *stotras* and *sahasranāmas* ? What is it if not historic veneration for the past that permeates the several Purāṇas ? Lastly, could we see anything other than the historic instinct in the undertaking of the great sage-poet Vyāsa to compose an incomparably monumental work like the *Mahābhārata*, the main theme of which is quite a temporal one, being the description of the struggle between two branches of a far-famed royal house ? The *Rāmāyaṇa* is an ideal biography, according to the Aryan conception, of an ideal son, husband, king and hero in a poetic setting which is unique in merit of conception and style. The *Bhāgavata* is another ever-lasting work, both in the nature of a history of the world as known to the ancient sages of India and a biography—a biography not of a single hero but 'of the Single and Supreme Hero (Purusha) and Spirit that descended upon the earth according to the needs of the time.' True, it is permeated by a devotional temper ; but that does not take away any the least from the historic value of the work. History was the hand-maid of the self-culture, faith, devotion and idealism of the age to which these works belong and this conception of history probably suited the cultural demands of the age best. We should not quarrel with this ancient conception of history for even within our own generation the conception and presentation of history has been changing from decade to decade and a century hence our conceptions of history may not command the same devotion with which we cling to them now. To expect ancient histories to be in our modern forms is but a crude expectation to encompass within our smaller self the entire Universe, what it was, is and shall be. It is also want of

historic sense to fail to appreciate the particular ideals of the particular ages and to condemn hastily, as mere fabrications, all the statements made about the very remote past in the national literature and tradition.

The virtue of greed for knowledge needs no apology. And it is but the humble hope and attempt of the author to suggest in the following chapters what points might be culled from the epic and the Purāṇic literature for a history of the Cradle of the Hindu race. Those presented here are not many and exhaustive but they will clearly show what possibilities there are of making up a history of the race from works like these studied on the lines suggested above. There should certainly be many pit-falls and imperfections in a maiden attempt like this :

Yatne kṛte yadi na sidhyati ko'tra doshaḥ

CHAPTER II

# THE GENESIS

IN the foregoing chapter we have referred to the priority of the Prajāpatis to the Āditya-Devas who are celebrated in the Vedic hymns. These Prajāpatis, we have supposed, were the original 'lords of mankind' before its separation into the several groups like the Suras, Asuras, Dānavas, Daityas, Rākshasas, Yakshas, Kinnaras and other tribes took place and came well to be recognised.

The Prajāpatis

Tradition recognises ten chief Prajāpatis and twenty-one Prajāpatis in all, just as it recognises ten chief *avatāras* and twenty-one *avatāras* in all of Vishṇu.[1] The ten chief Prajāpatis were Marīchi, Atri, Āngiras, Pulastya, Pulaha, Kratu, Vasishṭha, Prachetas., Bhṛigu and Nārada.[2] The twenty-one Prajāpatis were: Brahma, Sthānu, Manu, Daksha, Bhṛgu, Dharma, Yama, Marīchi, Āṅgiras, Atri, Pulastya, Pulaha, Kratu, Vasishṭha, Parameshṭhin, Vivasvān, Sōma, Kardama, Krōdha, Arvāk and Kṛīta. Of these Daksha was the most famous, having been consecrated to the position of the 'chief of the Prajāpatis' as stated below. There was a namesake of his, of a later date, who was the common ancestor, on their mother's side, of the chief races, *viz.*—the Ādityas, the

Prajāpati Daksha

[1] *Bhāg*. 1-3.
[2] *Sabdakalpadruma*, s. v. Prajāpati.

Daityas, the Dānavas, the Garuḍas, the Pannagas and other Purāṇic races.[1] He was on that account known as the 'mātāmaha' (*Varāhapurāṇa*—Bibl. Ind., p. 139, v. 39). Of these the Ādityas were 'lords' and were denoted by the appellation 'Bhuvanēs'varas.'[2] Daksha was a Ṛshi,[3] a Muni[4] and a Prajāpati[5] also. He had lost all his sons. His surviving fifty or sixty daughters[6] were given in marriage to the contemporary Prajāpatis and begot through them the several races, detailed above.

The later Daksha *i.e.*, Daksha II belonged to the sixth *i.e.*, Chākshushamanvantara and has to be distinguished from Daksha I, who belonged to the first *i.e.*, the Svāyambhuva-manvantara (*Bhāg.* 4-1). It will not be out of place here to touch upon this *manvantara* in brief terms. This is the first of the manvantaras recognised in the present cycle (*kalpa*), which is known as Varāha-kalpa (*Bhāg.* 3-11-36) or S'vētavarāha-kalpa as stated in the *saṅkalpas i.e.*, ceremonial prologues of the Brahmanas. The previous *kalpa* was known as the Padma-kalpa before which had passed the Brahma-kalpa, when Brahmā was recognised as S'abda-Brahma (*Bhāg.* 3-11-34 ff.). In the Svāyabhuvamanvantara the Brahmā Svayambhū was the creator. But he did not create the world now for the first time. He did so at the bidding of Nārāyaṇa only 'as before' (*yathā-pūrvam*) (*Bhāg.* 3-9-43 and 3-20-17). The son of this Svayambhū-Brahmā who was the Prajāpati was the Manu Svāyambhuva-Manu.

[1] *Mbh.* Ādi. pp. 66 and 67.
[2] *Mbh.* Ādi. 66-14.
[3] ibid., 67-10.
[4] ibid., 67-11.
[5] ibid., 67-12.
[6] This reminds one of the classical instances of the early Egyptian King Danaus (*circa* B.C. 1945), having fifty daughters: see Lempriere's *Classical Dictionary*.

(In fact this is the first occurrence of the name or title 'Manu' in tradition or literature unlike the titles Prajāpati and Brahmā which occur with reference to earlier times. So we may take that the son of Svayambhū was named or designated as 'Manu' which expression in subsequent times became a title. One of the Prajāpatis was called Manu). Svāyambhuva-Manu was a paramount monarch (*saṁrāṭ*) and reigned from his town (*purī*) called Barhishmatī in the Brahmāvarta country watered by the river Sarasvatī, over the entire earth with its seven oceans (*Bhāg.* 3-22-29). He is also referred to as *nṛpa* (protector of people) *i.e.*, king (*Bhāg.* 4-1-2) and as the 'first of kings' (*ādirāja*) (*Bhāg.* 3-21-45). He was a saintly king of Brāhmaṇa origin (*Vipra-Rājarshi*) (*Bhāg.* 3-21-26). He was disciple of S'ambhu and devoted to the worship of Vishṇu[1]. The supreme deity of the period was Hari (*i.e.*, Nārāyaṇa) worshipped under the name of Yajña or Yajñadēva. The Indra of the age was also called Yajña (*Bhag.* 4-6-7). He was the lord of the Dēvagaṇas of the time who were known by the name Tushitas[2] (*Bhāg.* 4-1-7). They appear to have borne the surname Yāma-Dēvas (ibid., 8-1-19). These have to be identified with the dauhitra's sons *i.e.* daughter's sons' sons of Svāyambhuva-Manu as can be seen from the sequel. The expression 'dēvagaṇas' applied to them has to

Svāyambhuva Manu

Tushitas and Yāma-Dēvas

[1] Vishṇu must here be understood to be synonymous with Nārāyaṇa who is in a large sense called Vishṇu and should be distinguished from the Āditya of this name who belonged to the Chākshusha-manvantara, who was a son of the Prajāpati Daksha's daughter Aditi and Kas'yapa-Prajāpati and was the younger brother of the Āditya S'akra who was an Indra. He was on account of this relationship to Indra and great helpfulness to him in the field of battle, surnamed Upēndra.

[2] The *Vishṇu-Purāṇa* (1-15-127 to 133) refers them to the *Chākshusha* *i.e.* the sixth) manvantara while *Bhāg.* (8-1-21) refers them to the second *i.e.* *Svārōchisha*-manvantara.

be explained not in the sense of 'worshipped deities' but only as ruling bodies or 'groups of governing lords.'

Svāyambhuva-Manu married S'atarūpā, who bore him three daughters by name Ākūti, Dēvahūti and Prasūti. Of these Ākūti was given in marriage to the Prajāpati Ruchi who had through her a son and a daughter. The son was no other than Hari known by the title 'Yajushāṁ-pati' *i.e.* lord of the Yajus (mantras) (*Bhāg.* 4-1-6) and the daughter was called Dakshiṇā. Hari as 'lord of the Yajus' was called Yajñadēva whose consort was Dakshiṇā. She was believed to be an *aṁs'a* (aspect) of Bhūti *i.e.* Lakshmī. The brother and sister were married as husband and wife.[1] To these were born twelve sons who were collectively called Yāma-Devas. Their names were Tōsha, Pratōsha, Saṁtōsha, Bhadra, S'ānti, Iḍaspati, Idhma, Kavi, Vibhu, Vahni, Sudēva and Rōchana. The

Prajāpati Kardama

second daughter Dēvahūti was given in marriage to the Prajāpati Kardama, a son of Brahmā.[2] He belonged to the Kṛtayuga as also did the Prajāpati

[1] This marriage is justified by S'rīdhara, the commentator of the *Bhāgavata* on the ground that the couple only represented *aṃs'as* and so were not precluded from joining in wed-lock. This is only the justification sought by a later age for an earlier institution. Sister-wives are known to history from early Egyptian records. Marriage of paternal cousins, now condemned, is not unknown to Hindu tradition. Marīchi and Daksha were brothers and Kasyapa, the son of the former, married Aditi and other daughters of the latter (*Mbh.* Ādi. p. 63—3 and 4). These instances seem to bring the early Hindu marriage system into a line with the Egyptian system and suggest that the present Muhammadan custom of marrying paternal cousin sisters was not unknown to the ancient Hindus as to the Egyptians. Aegyptus, the son of Belus, gave his fifty sons in marriage to the fifty daughters of his brother Danaus. Aeschylus, however, says that Danaus considered this connection as unlawful and impious (Lempriere's *Classical Dictionary*—Danaus). It is probable that Aeschylus views the marriage from a later standard and so ascribes hostility to Danaus. The Biblical prophet Abraham married his own step sister Sarai. Sarai was born to Terah, the father of Abraham, by a different mother (*Genesis*, 11-27; 20-12). Moab and Ammon were born to Lob, the paternal nephew of Abraham, through the latter's two daughters (ibid., 19-31 ff.). Has the Biblical couple, Abraham and Sarai, any connection with the Purāṇic couple Brahmā and Sarasvatī?

[2] A Nāga of the name of Kardama is mentioned in *Mbh.* Ādi. p. 35-16. The Prajāpati Kardama is stated to have been a member of Brahmā's assembly

Daksha I. To him the S'abda-Brahma who has been identified above with the Hari of the Padma-kalpa manifested himself in human form (*Bhāg.* 3-21-10 and 11) at the *ās'rama* called Bindusaras on the banks of the river Sarasvatī (*Bhāg.* 3-21-6 to 8 and 33). The spot where Dēvahūti, the wife of Kardama, later on attained salvation through penance was called, on this account, Siddhipada and near it flowed the river Siddhidā.

The third daughter of Svāyambhuva-Manu named Prasūti was given in marriage to the Prajāpati Daksha I (*Bhāg.* 4-1-7) through whom she had sixteen daughters. They were mostly named after qualities like, S'raddhā, Maitrī, Dayā etc. Thirteen [1] of these were given in marriage to the Prajāpati Dharma. The fourteenth named Svāhā was given in marriage to Agni and the fifteenth named Svadhā was given in marriage to the Pitṛs Agnishvāttas as their common wife. The sixteenth and last daughter Satī was given to Bhava.

The marriage of Svadhā with the Agnishvāttas is one of the early few instances of polyandry known to the Purāṇas. Another such instance is the marriage of the *Apsaras* Vārkshi

(*Mbh.* Sa. p. 11-19) along with the other Prajāpatis. A Kardama is described in ibid., 58-97. He was the son of Kīrtimān, grandson of Virajas and great-grandson of Vishṇu. His son was Anaṅga and grandson was Atibala. The son of the last was Vēna, the father of the famous king Pṛthu. This is different from the genealogy of Vēna given in the *Bhāg.* and the *Vishṇupurāṇa* where Vēna is stated to be the son of Aṅga. It is probable that Vēna the descendant of Kardama mentioned above is identical with Vēna, surnamed Rajas'ravas who is stated to have arranged the Veda in a previous age (Wilson, *Vishṇupurāṇa* p. 273).

[1] Their names were S'raddhā, Maitrī, Dayā, S'ānti, Tushṭi, Pushṭi, Kriyā, Unnati, Buddhi, Mēdhā, Titikshā, Hri, and Mūrti. These names and the association of their bearers with a character named Dharma might lead to the suspicion that the relationship described is a kind of moral symbolism. But this is by no means necessary. The age to which the characters belong was one of moral genesis and social construction. In such an age it must be quite natural to name persons after the several qualities desirable for man and woman to possess.

alias Mārishā, the daughter of the Ṛshi Kaṇḍu[1] by the *Apsaras* Pramlōchā (*Bhāg.* 4-30-12 f) with the ten Prachētasas, of the time of king Sōma probably the progenitor of the Sōmavaṁs'a (*Bhāg.* 6-4) of whom we shall speak later on.

To Mūrti, the youngest of the wives of Dharma, were born Nara and Nārāyaṇa (*Bhāg.* 4-1-52) who became Ṛshis and repaired for penance early in their life towards the Gandhamādana forest (Ibid., 58). Svāhā, the wife of Agni, begot three sons namely Pāvaka, Pavamāna and S'uchi.

The fraternal group of the Pitṛs to some of whom Daksha I gave his daughter Svadhā in marriage were not all of the same nature. Some of them were fire-sacrificers while the others were not (*Bhāg.* 4-7-63). Such of them as were not devoted to Agni seem to have been denoted by the appellation Barhishats while the others were called Agnishvāttas.

In this period there arose an occasion for mutual condemnation between Daksha and his son-in-law Bhava. On the occasion of the Vis'vasṛt-satra performed by the Dēvas, Ṛshis and Prajāpatis all combined, Daksha failed to honour

[1] We do not meet with the name Kaṇḍu in Vedic literature. The *Jaiminīya Upanishad-Brāhmaṇa* (III, 10, 2) mentions an Udgātṛi priest named Kāṇḍvīya. The priest must have been a late descendant of the Ṛshi Kaṇḍu whose name was probably forgotten by the Vedic period since he was of the Svāyambhuva-manvantara. The Vedic hymns refer to the heroes of the Chākshusha-manvantara and later periods.

[2] There seems to be good reason to infer that the term ' Agni ' refers in some places in the Vedic and Purāṇic literature to human characters. The first Agni might have been named after the natural phenomenon fire (Cf. Latin: Ignis = Fire) and the son-in-law of Daksha I was probably the first *person* named Agni. It is because Pāvaka, was a son of this Agni and so he too was called an Agni, that in subsequent ages ' Pāvaka ' came to signify the ' fire.' The earliest members of the Agni family were forty-nine in all. These consisted of Agni, his three sons Pāvaka. Pavamāna and S'uchi and their forty-five sons also called Agnis. As many sacrifices and as many holy fires connected with them and named after them were recognised in subsequent times (*Bhag.* 4-1-62). The several Agnis of the time were stated to have attended the Vis'vasṛt-satra along with the Ṛshis and Munis and to have stood up and honoured Daksha I along with them, on his entry into the assembly (*sadas*) (*Bhag.* 4-2-4 and 6). They were addressed along with the Brahmarshis and Dēvas by Daksha when he condemned Bhava (ibid., 9).

Bhava as he honoured Brahmā in the sacrificial assembly, and justified his conduct on the score of Bhava's *tāmasic* associations and uncultured life lived in the cremation ground. He further declared in spite of the dissuasion of the leaders of the *sadas*, that Bhava should not be honoured with a share in the sacrificial offerings along with the Indra,[1] Upēndra and other Dēvas. Bhava nobly kept quiet on the occasion. But his follower Nandīs'vara burst forth with a condemnation of Daksha and a curse upon him that he should live henceforth with a goat's head having lost his own head, and denounced the Brāhmaṇas. This incursion upon the Brahmāṇas in general incensed Bhṛgu and he in his turn laid down that in future worshippers and followers of Bhava should be considered as atheists (*Pāshaṇḍins*) (*Bhāg.* 4-2).

Daksha I and Bhava

Daksha and Bhava continued their silent spite against each other for some time. Time came when Daksha was installed by Brahmā as the 'lord of all the Prajāpatis' (*Bhāg.* 4-3-2). To signify his elevation to this position Daksha had performed the Vājapēya sacrifice and having completed it he commenced the Bṛhaspati-sava as required by the 'S'ruti.'[2] Daksha had evidently developed self-conceit and held all Brahmishṭas in contempt under the sense of his superior position (ibid., 4-3-3). At this sacrifice were present all the

Consecration of the Prajāpati

[1] The terms 'Indra' and 'Upēndra' should here be understood to refer to the lord of the then Dēvas and his deputy. They must be distinguished from the later Āditya Indra-S'akra and Āditya Upendra-Vishṇu.

[2] '*Vājapēyēna ishṭvā Bṛhaspatiavēna yajēta.*' The latter is called the most important of the *kratus*. This *S'ruti* supports the view of Dr. Macdonell that the Vājapēya and the Bṛhaspatisava were not identical. in primitive times (*Ved. Ind.*, Vol. II, p. 73) though the *S'atapatha-Brāhmaṇa* suggests their identity. Both the sacrifices seem to have been subsidiary to the royal sacrifice of the Rājasūya (ibid., p. 72). The *Ās'valāyana Sūtra* mentions only the Vājapēya among the seven main *yāgas*.

Brahmarshis and Dēvarshis, including the Pitr-dēvatās accompanied by their wives. Daksha carried the inveterate hatred for Bhava to the ridiculous length of so arranging the sacrifice that no honour of offerings was reserved for Rudra whose *aṁs'a* Bhava was. Moreover Bhava had been Daksha's pupil (*Bhāg.* 4-2-11) and this relationship between them contributed partly to the slight in which Daksha held him.

Satī resented this. The story of her subsequent self-effacement is well-known. When the attendants of Satī rose in arms to destroy Daksha, Bhrgu who was officiating in the sacrifice invoked the Dēvas through the Yajñaghna-ghna[1] sacrifice. Then rose up the Ṛbhu-Dēvas who attacked and destroyed the Pramathas and the Guhyakas[2] who had risen up against Daksha. But the followers of Bhava got again

The Yajñaghna-ghna Ṛbhu-Dēvas

[1] The *yajñaghnas i.e.,* destroyers of the *yajña* (*i.e.*, sacrifice) were the Asuras, Rākshasas, Pis'āchas etc.

[2] The Guhyakas were only a section of the Yakshas. They are not mentioned in the Vedic literature though they occur often in the Purāṇas. The name Yaksha occurs several times in the *Ṛg-Vēda* and the *Atharva-Vēda*. But the meaning of 'feast' or 'holy practice' attached to it by Ludwig in accordance with the native commentators precludes us from referring it to the Yaksha. Whether this is the true sense of the expression or a proper name is meant,is doubtful. The Vedas probably referred to them under the name of Yaksha also which occurs in the *Ṛg-Vēda* in two places as the name of a people (Macdonell and Keith, *Ved-Ind.*, Vol. II, p. 182). The Guhyakas were originally appointed by Kubēra to guard his treasures (*S'abdakalpadruma*) and were probably only a section of the Yakshas whose lord he was. Their habitation is grouped with the Pis'āchalōka and the Gandharvalōka. The land of the Ghurkhas is not very far removed from the Takshas'ilā (Taxila) country in which the Pais'āchi-speaking people lived and near which the ancient Gāndhāra country lay. The latter was the same as the Gandharva country. According to the *Mahābhārata* (Sa. 29-3) the Guhyaka country was called also Hāṭaka which we may have to identify with the country around the modern Attock. The Kailāsa is also stated to have been the abode of the Guhyakas (ibid., 4-5-26). This is not far from Nepal which is the modern home of the Ghurkhas. In the Vedic times the country to the north-west of India was called Gāndhāri, the people of which country were also called Gāndhari. They were later called Gāndhāra (Macdonell and Keith, *Ved. Ind.*, Vol. I, p. 218). Bharata the younger brother of Rāma had to conquer the Gandharvas before he could annex the Sindhu country (*Raghuvaṁs'a*, XV, *vv*. 87 and 88).

the upper hand under the command of Vīrabhadra whom Bhava deputed for the destruction of Daksha and his sacrifice. This event is one of the earliest instances of religious quarrels based entirely on personal grounds.

The position of Daksha as Prajāpati appears to have been no mean one for the Vājapēya sacrifice which he performed is elsewhere prescribed for the *samrāṭ* who was a higher authority than the king (Macdonell and Keith, *Ved. Ind.*, Vol. II, p. 433). He had grown haughty and Bhava resented. Others like Bhṛgu and Nandi naturally took sides and developed it into a class warfare which, however, was soon put an end to by the mediation of others and the final apology of Daksha.

This event occurred in the time of king Prāchīnabarhi (*Bhāg.* 4-5-8). As to who this king was we are not certain. The statement seems to be an anachronism for we have already been told that Svāyambhuva-Manu was the Brahmanic king (*Viprarājarshi*) of this period. Prāchīnabarhi was probably one of the kings—even the greatest and the most warlike of them—that attended the *Vis'vasṛṭ-Satra.* Or it possible that Prāchīnabarhi was the king of the territory adjoining that in which Daksha lived and performed the *satra*, and over which Svāyambhuva-Manu had no authority. In that case he may have to be identified with the king of that name who belonged to Atri's race as stated in the *Mahābhārata* (S'ānti. 207-6) and who was the husband of S'atadruti and father of the Ten Prachētasas, whose son through, their common wife, Vārkshi was the Daksha-Prajāpati II of the Chākshusha-manvantara. From the genealogy given in the *Bhāgavata* he appears to have been called also by the name Barhishmat and his daughter-in-law to have been called Mārishā.

King Prāchīnabarhi

If we grant the premise made already that the heroes celebrated in the Vedic hymns were descendants of Daksha II of the Chākshusha-manvantara we should find it interesting to trace the trend of events and succession in the ruling family for the previous *manvantaras*, as these pertain to the pre-Vedic period.

Svāyambhuva-Manu married S'atarūpā through whom he had two sons *viz.*, Priyavrata and Uttānapāda. Priyavrata was appointed heir by Svāyambhuva Manu. He had spiritual initiation from the sage Nārada and enjoyed the lordship of the earth with his sons, living worldly life without attachment. In this respect he was a forerunner of King Janaka of Vidēha. The descendants of Priyavrata are connected in Purāṇic literature with the story of the original expansion of the Pre-Vedic Aryas of which we shall speak later on. We shall first deal here briefly with the race of Uttānapāda which continued down to Daksha II, the Prajāpati whose daughters' sons form the subject of celebration in the Vedic hymns.

Priyavrata

Uttānapāda had two wives named Sunīti and Suruchi. Sunīti had a son named Dhruva, and Suruchi had a son named Uttama. Dhruva, advised by his mother, devoted himself to the worship of Hari, when he was openly ill-treated by his father and stepmother. He repaired to the Madhuvana[1] forest on the banks of the river Yamunā[2] for his cherished penance

Dhruva and Manu Uttama

[1] The spot could not have been called Madhuvana by the time of Dhruva for it was named so after the name of the Asura Madhu who lived there during the time of the much later Ayōdhyā king Rāma and was destroyed there by his younger brother S'atrughna. The narrative in the *Bhāgavata* and the *Vishṇupurāṇa* refers to it under the later name. This was evidently one of the Asura settlements in early India.

[2] In the time of Dhruva's grandfather *i.e.* Svāyambhuva-Manu the Sarasvatī was considered sacred for penance while in Dhruva's time the Yamunā comes into prominence. The Vedic people knew the latter river (Macdonell and Keith, *Ved. Ind.*, Vol. II, p. 186).

on the advice of Nārada. Hari whom he propitiated with unsullied devotion for six months satisfied him with the grant of his desires and advised him to return to his city. When he returned he was most warmly received by his parents and younger brother Uttama. Sometime after, Uttama, son of Suruchi, died at the hands of the Puṇyajanas (*i.e.* Yakshas in this case) in one of his hunting expeditions to the hills. Dhruva, knowing of this, started in expedition to take revenge and attacked Alakā which was situated in a valley of the Himavat mountains and was a stronghold of the Guhyakas and the Yakshas whose lord was Kubēra. Here he was opposed by thirteen *ayutas* (*i.e.* 130,000) of the Yaksha, Rākshasa and Guhyaka forces. At one time the battle seemed to be unfavourable to Dhruva but he soon came out successful. The Asuras[1] who also took sides with the Yakshas, Rākshasas and Guhyakas against Dhruva used their *māyā* (magic) to overpower him. These he is stated to have overpowered by means of his Nārāyāṇāstra. He gained the upper hand and continued to destroy the Puṇyajanas in large numbers. But in the meantime his grandfather Svāyambhuva-Manu appeared on the scene accompanied by Ṛshis and advised him to desist from his destructive expedition as it was improper for Manu's descendants to annihilate the Upadēvas (*i.e.* Yakshas, Asuras etc.) and urged him to appease Dhanada (*i.e.* Kubēra) who was an intimate friend of Girīs'a (*i.e.* Bhava or S'ambhu) whom he had offended by the attack of his city. When Dhruva ceased warfare and sheathed his sword in deference to Manu's wishes, Dhanada came up to Dhruva with offers of peace accompanied by his chief followers who were leaders

[1] These must evidently have been the Chaldeans and Assyrians, who were experts in the cultivation and employment of magic (See Maspero, *Dawn of Civilization*, p. 780).

among the Chāraṇas, Yakshas, Kinnaras etc. Dhanada was no mean king. He was the overlord of kings and his supreme position was recognised by the application to him of the title Rājarāja (*i.e.* King of Kings).[1]

Dhruva's encounter with the Upadēvas marks a stage in the relationship between the Mānavas and a section of the Dēvas, whose habitations at this period were in the Himalayan regions.[2] The Dēvas and Upadēvas were essentially occupants of elevated places on mountain sides and their valleys and it is probably this feature that brought them the surname '*Divishad*' (seated in heavens) which must have been applied to them by the races living on the plains.

The Manvantaras

A word about the *manvantaras* may be said here. The first *i.e.*, the Svāyambhuva-manvantara is stated to have lasted for 71 *yugas* (*Bhāg.* 3-21-36). The expression 'yuga' is of very vague significance in ancient literature. Instead of understanding by it the period of a few thousand years the meaning attached to it in later times we must reasonably take it to mean a 'generation' which sense it frequently denotes in the *Ṛg-Vēda* (*Ved. Ind.*, Vol. I, p. 192). We may thus infer that this 'Manvantara' was understood very much in the sense of an 'era' for a period of seventy-one generations. But a still more probable interpretation of the expression would be

[1] Compare the titles 'Basileus Basilikon' and 'Sāhānusāhi' which were only the forerunners of the title 'Shah-in-Shah' of the modern Persian monarchs. Is it possible that 'Basileus' has some connection with Bāhlika frequently referred to in the *Mahābhārata*?

[2] The land of the Prajāpatis also evidently lay in these regions. Territorial names connected with the names of some of them are still retained. Dakthol, a vast valley in the Himalayan zone represents the ancient Dakshasthala. The modern town of Kardam on the upper course of the river Kauriala, a tributary of the Sarju (Sarayu) and a few miles to the south of the Manasarowar lake reminds us of the Prajāpati Kardama who must have lived in and owned these parts.

that the Manvantara[1] of Svāyambhuva-Manu lasted for seventy-one years only, for in the expression 'Yugādi' the New Year Day according to the Hindus, we have the clue to the original significance of the expression '*yuga*' *viz.*, a year.

The next Manvantara is stated to have been that of Svārōchisha who is said to have been the son of Agni (*Bhāg.* 8-1-20). Certainly seventy-one generations could not by any means be traced or accommodated in the genealogical lists given, even in the Purāṇas, after Svāyambhuva-Manu and before Svārōchisha. The most reasonable and acceptable explanation, here again, would be to take Svārōchisha to be the metronymic surname of Uttama, the son of Suruchi (or Svaruchi) the favourite queen of Uttānapāda. It is just possible to assign a period of seventy-one years to the reigns of Svāyambhuva Manu and his sons Priyavrata and Uttānapāda after whom came to power Svārōchisha in the absence of Dhruva on penance.

The third Manvantara is said to be that of Uttama, 'the son of Priyavrata' (*Bhāg.* 8-1-24). Priyavrata had three sons named Uttama, Tāmasa and Raivata by his second queen. These were successively Manus and lords, therefore, of Manvantaras (*Bhāg.* 8-1-28). Though the lord of the second Manvantara was Uttama, the son of Suruchi (or Svaruchi) to distinguish him from the third Manu, he appears to have been mentioned by his metronymic name Svārōchisha.

The fourth Manvantara was the Tāmasa-manvantara (*Bhāg.* 8-1-28). Tāmasa who gave the name to it is said to be the brother of Uttama II.[2] Such proximity of relationship and time between two successive founders of Manvantaras

[1] Even in certain inscriptions of the Vijayanagara period the king's reign is referred to as a *Manvantara*.

[2] Uttama I was Uttama, the son of Uttānapāda.

lends support to the view suggested above that a manvantara, in its earliest significance, did not cover any fabulously long period of 'thousands' of years but denoted only a generation or reign of a Manu.[1]

Very suggestively again in support of this inference we are told that the 'fifth' Manu was Raivata, the younger brother of Tāmasa (*Bhāg.* 8-5-2). The 'sixth' Manu according to the (*Bhāgavata*, 8-5-7) was called Chākshusha, the son of Chaksu. But this is in variance with the statement made in the same work (4-13-15) that Chakshu himself was the Manu. Accepting the latter statement as correct we find that this Manu was only of the fifth or sixth generation from Dhruva, the step-brother of Uttama I to whom we have above attributed the second Manvantara. Following the order of the Manvantaras as given in the *Bhāgavata* we find that the line of succession was not always hereditary. We have reasons to think that at times at least it was elective. Kauṭilya notices that the Manu Vaivasvata was *elected* king by the people (R. S. Sastry's Translation, Chapter III, p. 26). Even this selection or election was often from the family of the previous Manu.

[1] In the later stages we find the term Manvantara applied to a long period covered by a number of reigns very much like our modern eras. Thus the Chākshusha-Manvantara lasted from the reign of Chakshu to the time of Daksha II, the ancestor of the Ādityas one of whom was the Manu Vaivasvata. Daksha II belonged to the eighth generation after Chakshu.

CHAPTER III

# MANU'S PROGENY

THE Manus so far noticed—all of them—were descended from Svāyambhuva Manu. The genealogy from Svāyambhuva Manu to Vaivasvata Manu may be arranged as in the accompanying table.

With the beginning of the Sūryavaṁs'a and the Sōmavaṁs'a kings, we leave behind us the period of the Prajāpatis and Manus by which name the rulers of people were evidently called in the earlier period. This period was the patriarchal period of the history of the ancient Aryans, which was followed by the period of the 'rājas'[1] of the Sūryavaṁs'a and Sōmavaṁs'a whose descendants could well be traced through the many centuries following, till we come to the so-called 'historic' period which commences with the Mauryas or their immediate predecessors—the Nandas.

We shall now turn to the progeny of Priyavrata I, son of Svāyambhuva-Manu. Following very closely the accounts of it given in the *Bhāgavatam* we have to associate it with or even ascribe to it, most of the expansion of the ancient Hindus beyond their earlier home, the Himalayan, the Trans-Himalayan and the Brahmāvarta countries.

Before dwelling upon the history of this expansion we shall briefly touch upon the period preceeding the one which we have taken the Vedas to refer to *i.e.*, the Āditya period. We have referred to this as also 'the patriarchal' period on

[1] In a few cases the title 'rājā' is applied to earlier rulers also like Pṛthu. Svāyambhuva Manu is described as a 'vipra-rājarshi.'

account of the important position held in it by the Prajāpati (lord of the subjects). It was also the Mānava period from the fact that the sovereignty was vested in the Manu. The latter corresponded very much to the king (*rājā*) of the later period while the 'prajāpati' very much resembled the spiritual guide, sovereign and adviser of the people. Svāyambhuva-Manu on the occasion of his visit to the Prajāpati Kardama says that Brahmā created from his mouth[1] the Prajāpatis who were devoted to the study of the Vedas (*Chhandas*), to penance (*tapas*), to knowledge (*vidyā*) and to meditation (*yōga*) (*Bhāg.* 3-22-2), while the Manu himself was created by Brahmā 'from his own shoulders for their protection' (ibid., 3-22-3). This is very much like the story of the creation of the Brahman and Kshatriya given in the Purusha-Sūkta. While the Prajāpati preserved the 'Brahman' *i.e.*, knowledge of the Supreme, the Manu preserved the 'kshātra' *i.e.*, heorism (ibid., 3-22-4). The Prajāpati represented the heart or mind (*hṛdaya*) of Brahmā while the Manu represented the body (*aṅga*) of Brahmā (ibid., 3-22-3).

The Prājāpatya period

This distinction is essentially functional and not original for the Svāyambhuva-Manu himself was the son of Prajāpati (Brahmā). The original and functional nature of Manu is conveyed by the epithet '*vipra-rājarshi*' applied to him (See above p. 18). And what in its entirety was the nature of the Manu's position at this period? He was the protector of the good and the chastiser of the wicked[2] (ibid., 3-21-50). He was an embodiment of the Sun, the Moon, Agni, Indra, Vāyu, Yama, Dharma and the

Manu

[1] Does it mean 'by word of his mouth' or 'command'? Something like the '*svamukhājñā*' of the inscriptional period?

[2] Cf. '*dushṭa-nigraha*' and '*viśishṭa pratipālana*' of Inscriptions.

Prachētasas (ibid., 3-21-51). His army was to guard and protect the country and save it from the Dasyu depredations which endangered the peaceful life of the people (ibid., 3-21-52). The dignity of his position was marked by the use of a *ratha* (chariot) as a vehicle (ibid). Thus, in all respects, the Manu was the fore-runner of the later 'rājā.' Aṅga, the grandson of the Manu Chakshu, is referred to as a Prajāpati—here evidently in the sense of 'the lord of the people' *i.e.*, the king.

His son Vēna[1] who is styled a 'rājā' was a despicable ruler. He was so wicked in his behaviour that is father Aṅga left the city in disgust and renunciation. He was approached by the Munis with entreaties to be kind and just in his rule but he heeded them not. He denied all devotion to Hari and any sacrifices to him. He claimed divinity and divine honours himself. "The King was," he said, "the embodiment of all the Dēvas" and claimed by wide proclamation all sacrifices for himself with their several gifts and offerings. The Munis who were sorely grieved by this perversity of regal conception decided upon killing him and relieving humanity of a tremendous pestilence like him; for he delighted to a diabolical extent in killing quite innocent animals for no purpose—and still more—children while they were playing. The strong remonstrances of his father had no effect upon him. So the Munis felt constrained much against their will, but very much in the interest of the people, to remove him. So they cursed him and made him lifeless by a common

Vena

[1] The *Ṛg-Vēda* (X-93-14) refers to a generous patron named Vēna. In the same passage are mentioned Pṛthavana and Pārthya. This Vēna may have to be taken as different from king Vēna the father of Pṛthu. The epithets or patronymics 'Pārthya' and 'Pṛthavana' seem to suggest that he was a descendant of Pṛthu. The king Pṛthu, as the son of Vēna, was known to the *Ṛg-Vēda* (*Ved. Ind.*, Vol. II, pp. 325 to 330).

curse. From his body they evolved by some process of massage the Nishāda, the ancestor of the Nishādas at first and then a couple named Pṛthu and Archi. The last two, who were considered *aṁs'as* (aspects) of Nārāyaṇa and his consort Lakshmī, were married together.

Pṛthu was the first king (*ādirāja*) [1] because he founded the several kinds of human settlements (*janapada*), villages and towns. He became the paramount sovereign, performed 100 *as'vamēdhas* at the spot where the river Sarasvatī took its rise.

Pṛthu

The reign of Pṛthu is momentous as an epoch-making period in the ancient history of the Hindus. As already stated he was the first to organise the people and distribute them into settlements like villages, towns, cities etc. He fought with and overcame even the Suras (i.e. Dēvas) and received homage at the hands of their lord Indra. His capital lay in the country between the rivers Gaṅgā and Yamunā.[2] He was a great devotee of Hari and coming after his atheistic father presents a parallel to Prahlāda succeeding Hiraṇyakas'ipu. He was naturally considered to be an *aṁsa* of Hari since otherwise he could hardly have overpowered and received homage from Indra. His sacrifices were attended by all classes of wise and learned men of the age who were known under several names like Devarshis, Brahmarshis, Pitṛs etc., upon

[1] Here begins probably the steady and habitual application of the expression 'rājā' to the ruler.

[2] The river Gaṅgā on the plains could not have existed in the time of Pṛthu since it is said to have been brought thither only by king Bhagīratha of the Sūryavaṁsa of a much later period. The reference to the river here must be taken to apply to the upper course of the river which was only in the mountain parts. The river Yamunā is mentioned in the *Ṛg-Vēda* (Macdonell and Keith, *Ved. Ind.*, Vol. II, p. 186). The capital of Pṛthu might have been situated between the upper courses of the two rivers in which case the Purāṇic writer must be understood to refer to the country with its geography as known in his time.

whom his unparalleled devotion to Hari made a great impression. Even the primeval Yogi Sanatkumāra showed his appreciation of Pṛthu's greatness and righteousness by visiting him often and holding spiritual discourses with him. In old age he entrusted his kingdom to the care of his sons and retired to the forest for penance, accompanied by his wife Archi. His last days were spent on the slopes of the Mandara mountain. When he died, his wife made the funeral pyre and burnt herself with him. The Dēvas who inhabited the slopes of the mountain were struck with the devotion of the noble queen and praised her greatly for it.[1]

Pṛthu was succeeded by his son Haryas'va, who became the supreme king (*adhirāja*) while his younger brothers were apppointed to rule over the dominions in the several quarters.

Haryas'va

Haryas'va was appointed lord of the eastern territories. Dhūmrakēs'a got the south, while Vṛika and Draviṇas got the west and the north respectively. Haryas'va surnamed Vijitās'va, had obtained the power of invisibility (*antardhāna*) from Indra who gave it or taught it to him when he recovered from him the lost sacrificial horse of his father Pṛthu, because though he knew that Indra was leading away the horse, he did not hurt him for the offence. This gave him the surname or title Antardhāna. Through his first queen S'ikhaṇḍinī, Haryas'va *alias* Vijitās'va *alias* Antardhāna had three sons named Pāvaka, Pavamāna and S'uchi, who had been previously three Agnis and were now born to her through a curse.

Havirdhāna was his fourth son born to his queen Nabhasvatī. Vijitās'va *alias* Antardhāna had no love for power. On the other hand he hated the king's duties of collecting taxes

[1] This is perhaps the earliest instance of *sati*, or at any rate one of the earliest instances.

and punishing people. So he devoted himself to the worship, through sacrifice, of the Yajña-purusha, the Hari of his age, and on the pretext of performing an elaborate sacrifice he resigned his crown. Through his queen Havirdhānī, Havirdhāna had six sons, *viz.* Barhishmat, Gaya, S'ukla, Kṛshṇa, Satya and Jitavrata. Barhishmat was very learned in the science of rituals and a master of the several yōgas. He performed sacrifices in such large numbers and in so many places that the earth was widely covered with sacrificial grass and on that account he was given the title Prāchīnabarhi.[1] He was passionately loved by S'atadruti, a sea-girl, probably the daughter of a sea-faring chief and married her. Through her he had ten sons. They were known by a common name, Prachētasas. They were all devoted to penance and study of Dharma. They retired to the forest for penance, early in life. On their way thither they were met by Girīs'a (*i.e.*, Rudra or S'iva, who taught them the secret of the worship or 'the Lord of Penances' (*Tapasaspati*) *i.e.*, Hari. They spent a very long period in meditating upon Him. Their meeting with S'iva came about thus. As directed by their father the Prachētasas proceeded towards the west to find a suitable spot for penance. When they approached a lake on the borders of the Western Sea, they were suddenly drawn by a strain of divine music which was unlike anything they had heard. Immediately after, they saw the great S'iva coming in front of them accompanied by his followers. He accosted them and speaking

Havirdhāna

Barhishmat entitled Prāchinabarhi

The Ten Prachētasas

[1] This king was probably distinct from the king of the name referred to above in connection with the story of Daksha I. See p. 24 above. In this case this king would be Prāchīnabarhi II.

in appreciation of their righteousness offered to teach them the praises that had to be sung in glory of Hari. What he taught them on this occasion has been known as the *Rudra-Gītā* which is given in the *Bhāgavatam* (4-24).

The Rudra-Gītā

Their father, after some time, gave up his crown and retired to Kapila's āśrama thereby to seek the peace of solitude, the elevation of penance and the mercy of his cherished god, Hari.

The Prachētasas remained long in penance at the end of which Hari appeared before them and directed them to stop their penance and return to worldly life (as their ancestor Dhruva did under his advice). He advised them to marry as their common wife the girl Mārishā, the daughter of the Ṛshi Kaṇḍu and the *apsaras* Pramlōchā who had at Indra's instance tempted the Ṛshi out of his penance and subsequently became his consort.

After the retirement of Prāchīnabarhi, the father of the Prachētasas, the earth became desolate. There was neglect everywhere. People had no proper rule or government. Even the most elementary pursuits of life like cultivation had considerably ceased and forests grew where there had been human habitations. The Prachētasas, on their return to wordly life, sought to destroy these by fire. But they desisted on proper advice. And when from among the trees emerged suddenly the girl Mārishā, as if she was offered to them as a tribute by the forest-deities, they accepted her and married her as their common wife. The result of this marriage was the birth of the Prajāpati Daksha II. The descendants of Daksha through one of his daughters *viz.*, Aditi, were the Ādityas who are the heroes mostly praised in the Vedic hymns. In Vedic literature,

Daksha and Aditi

the later Dākshāyanas 'appear as a race of princes, who, because of performing a certain rite, prospered down to the time of the Brahman itself' (Macdonell and Keith, *Ved. Ind.*, Vol. I, p. 349).

## CHAPTER IV

# THE EXPANSION

NOW to ıeturn to the story of the early Hindu expansion under the descendants of Priyavrata. The genealogy of Priyavrata and his successors is shown in the attached table for the benefit of the student.

In Priyavrata's reign which lasted for a pretty long time the earth was disposed into seven islands separated by seven seas. The islands were called the Jambu, Plaksha, S'ālmali, Kus'a, Krauñcha, S'aka, and Pushkara. Over these seven islands Priyavrata extended his authority and appointed his seven non-recluse sons governors of these. The other three sons *viz.*, Mahāvīra, Savana and Kavi became ascetics even while in boyhood. His daughter Ūrjasvatī was given in marriage to Us'anas [1] and bore him a daughter named Dēvayānī.

Priyavrata and the seven islands of the Earth

[1] Us'anas, otherwise known as Kāvya, being the son of Kavi, a son of Bhṛgu and Khyāti, is said to have been the *guru* of the Daityas and Asuras whose abode was in the sea. The Greeks recognised a sea-deity called Oceanus, one of whose daughters was Dione. There is a great likelihood of the Greek 'Oceanus' having had his original in the Hindu Us'anas. Here, however, may be given the genealogies respectively of Us'anas and Oceanus. The latter is taken from Lempriere's *Classical Dictionary*.

Brahmā

Svāyambhuva Manu
|
Prajāpati Kardama *m.* Dēvahūti

Khyāti (*Bhāg*. 3-24) *m.* Bhṛgu
|
Kavi
|
*Us'anas* (*alias S'ukra*)
|
*Dēvayānī*

Coelus or Uranus (Varuṇa) *m.* Terra (Dhara)
|
*Oceanus* (*Us'anas*)
|
*Dione*

Agnīdhra, the first son of Priyavrata, at the bidding of his father, reigned over the people of Jambūdvīpa. He had no sons. He repaired to the Mandara mountain which was the pleasure resort of the *apsarases*, the damsels among the Dēvas. There he began to meditate upon Brahman. The latter knowing of this sent the *apsaras* Pūrvachitti who was one of the songstresses of his court. She was loved by the king and married him. To them were born nine sons named Nābhi, Kiṁpurusha, Harivarsha, Iḷāvṛta, Ramyaka (or Ramaṇaka), Hiraṇmaya, Kuru, Bhadrās'va, and Kētumāla. These were subsequently appointed rulers over the nine divisions of the Jambūdvīpa which afterwards came to be called after them.

Agnīdhra

The younger brother of Agnīdhra named Idhmajihva[1] became lord of the Plakshadvīpa and divided it into seven *varshas* (provinces) (*Bhāg.* 5-20-2). Of these varshas and of Idhmajihva we shall speak later on. After Agnīdhra's death his sons married respectively the daughters of Mēru (evidently a chief of this name), who were called Mērudēvī, Pratirūpā, Ugradaṁshṭrā, Latā, Ramyā, S'yāmā, Nārī, Bhadrā and Dēvavītī.

Idhmajihva

Of the sons of Agnīdhra, Nābhi, the eldest had no issue at first. He prayed and sacrificed to the Yajña-purusha. He had the surname or title *Varshadhara*, because he was lord of a *varsha*. Through the grace of Hari, he had a son named Ṛshabha, who was considered an *aṁs'a* of Hari. Nābhi placed Ṛshabha on the thorne and retired for penance to Vis'ālā (Badarikās'rama) accompanied by his queen Mērudēvī. It is stated that as Indra

Nābhi entitled Varshadhara

Ṛshabha

[1] How he is identical with Ishmidagon of Assyrian history will be shown later on.

(who was considered to be the lord of rain) did not rain in the kingdom of Ṛshabha out of jealousy for his greatness, Ṛshabha smiled at him in slight and created his own rain [1] which was called Ajanābha and which gave the name to the country till it was again re-named Bhāratavarsha after Bharata (*Bhāg.* 5-4-3,9 and 11-2-17) the son of Ṛshabha, who was very famous and was an epoch-making king of this early period of history. The epithet Arhattama applied to Yajña-purusha whose incarnation Ṛshabha was believed to be, appears to have been transferred to Ṛshabha also. This fact coupled with the application of the epithet to the Jaina teacher Ṛshabhanātha suggests that the beginnings of Jainism lie here. In the Jaina records which trace their spiritual hierarchy, Nābhēya (son of Nābhi) is greatly praised.

Ṛshabha married the girl Jayantī, who was offered to him by Indra (*Bhāg.* 5-4-8). He bore many sons through her. Of these Bharata was the eldest and most famous. The other nine sons mostly known to history were Kuśāvarta, Iḷāvarta, Brahmävarta, Āryāvarta, Malayakētu, Bhadrāsēna, Indraspṛik, Vidarbha and Kīkaṭa. They were lords of nine islands (*Bhāg.* 11-2-19). Nine others devoted themselves to the cultivation of religion and a life of meditation. These were Kavi, Hari, Antariksha, Prabuddha, Pippalāyana, Havirhōtra, Dramiḍha (called also Dramila in *Bhāg.* 11-2-21), Chamasa and Karabhājana. These became nude recluses wandering over the earth realising within themselves that 'this Universe with its good (*sat*) and evil (*asat*) was the body of the god and that they were part of and not distinct from it or from him' (*Bhāg.* 11-2-22). They were absolutely indifferent in their life and went about as it pleased them. They

[1] This appears to be only a later attempt to explain the name Ajanābhavarsha connecting it with rain.

were *s'ramaṇas* and as such travelled through the countries of the Suras, Siddhas, Sādhyas, Gandharvas, Yakshas, Naras, Kinnaras and Nāgas. Being fully evolved souls, they had easy access to the habitations of Munis, Chāraṇas, Bhūtanāthas, Vidyādharas etc. They visited once a *satra* (a kind of sacrifice) performed by Nimi, the king of the Vidēha country. Here, after the customary exchange of courtesies, ensued a conversation on spiritual matters, which has ever since then been referred to as an authority in such matters.

A spiritual discourse of much interest

Kavi dilated upon and defined the true nature of a Bhāgavata and the Bhāgavaṭa Dharma (*Bhāg.* 11-2-33 f). Antariksha defined the nature and function of Māyā through which the individual self is lost in the meshes of the lower senses and thereby renders itself subject to birth and death not realising the innate strength of the higher self and its own powers of self-control. Māyā, according to him, was an agent of God which brought about the creation, existence and disolution of the Universe. On the question of overcoming the forces of this Māyā, Prabuddha, the younger brother of Antariksha, dwelt at some length emphasising the transient nature of worldly possessions and advising on the wisdom of seeking a proper guru who could lead the individual to the realisation of the Brahman and to the grace of Hari. Pippalāyana dwelt on the three primary qualities *viz.* Sattva, Rajas and Tamas and the original source of the Universe being in Nārāyaṇa. Asked by Nimi, what the effect of *karma* was, Havirhōtra explained that *karma* done by the individual without any exercise of control on the senses and with blind faith will not take him to the goal, but that it would be of use when done without attachment to the senses and to the results of *karma*. In his opinion the Vedas were only a *parōksha-vāda* i.e. leading utterance

and served only as vehicles for the inculcation of the principles of good life just as honey serves as a coating for the medicines to be administered to children. He laid emphasis on the importance of the *tantra* (method) in worshipping and realising the grace of Kēsava *i.e.* Hari and the necessity of securing a true teacher (*āchārya*). On Nimi enquiring as to the great deeds of Hari, Dramiḷa described to him the actions of Nara and Nārāyaṇa who were born to Dharma-Prajāpati through his wife Mūrti, a daughter of the Prajāpati Daksha I mentioning how Nārāyaṇa put to shame the temptress of Iṇdra and the several actions of Hari in his Matsya, Varāha and other forms. The others *viz.* Chamasa and Karabhājana expatiated on the origin and duties of the four castes and the forms in which Hari was worshipped in the several periods.

The remaining eighty sons of Ṛshabha devoted themselves to sacrifices and realisation of the Brahman and so became Brahmans.[1]

Ṛshabha, the religious man that he was, with his mind ever directed towards God and attached to nothing on earth, was of a disposition to travel through strange countries. He happened to visit the Brahmāvarta country. There he visited the assembly of Brahmarshis and discoursed to them on the way to peace. He left this country also and continuing his random travel passed through the Koṅkaṇa country and the adjoining Vaṅkapaṭa, Kuṭaka and the southern Karṇāṭaka countries. Towards his last days he remained in the forest near the Kuṭaka mountain[2] living the most indifferent life of an *avadhūta*

[1] This suggests a Kshatriya origin for Brahmans. And it has to be remembered that the Manu whose descendants they were was a *rājarshi*. These distinctions were only functional in their origin.

[2] Cf. Koḍagu and Kuḍagu, the native name for the Coorg country which is mostly hilly.

bearing loose, dishevelled and unbraided hair and eating stone, very much like an imbecile without any cloth on his person. Finally his body was consumed by the forest flames here. It is stated that in a subsequent age, the king of the Koraka and Vaṅkapaṭa countries named Arhat, learning of this sort of life led by Ṛshabha and misunderstanding it, encouraged people in an atheistic life, void of bath, cleanliness, ritual or sacrifice and given to condemnation of the Brahman, the Brāhmaṇas and Yajña (sacrifice).[1]

We have seen above that the sons of Agnīdhra, *viz.*, Kiṁpurusha, Harivarsha Iḷāvṛti, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Kētumāla became lords of several countries and gave their names to these countries, which were since called so. We have also noticed that Bharata, the son and successor of Ṛshabha gave his name to the ancient Ajanābha country which was called the Bhāratavarsha after him. His younger brothers in their turn probably gave their names to the several divisions of land over which they ruled, *viz.*, Kuśāvarta, Iḷāvarta,[2] Brahmāvarta, Āryāvarta, Malayakētu (the modern Malaya or Malabar country), Bhadrasēna (the modern Bassein ?), Indrasprik (Indore ?), Vidarbha[3] and Kīkaṭa.[4]

[1] This is evidently the Purāṇic explanation of the un-Brahmanic life of certain religious sects of these countries led in vain imitations of Ṛshabha.

[2] This land must be identical with Ilāvṛta mentioned above.

[3] Vidarbha as a place-name occurs in early Vedic literature only in the *Jaiminīya Upanishad Brāhmaṇa* (*Ved. Ind.*, Vol. II, p. 297).

[4] The name Kīkaṭa appears as of a people in one passage of the *Ṛg-Vēda* (III-53-14). Yāska declares in his *Nirukta* (VI-32) that Kīkaṭa was the name of a non-Aryan country, The St. Petersburg Dictionary gives Kīkaṭa as a synonym of Magadha. This identification is doubted by Oldenburg and Hillebrandt. Weber thinks that the Kīkaṭas were an Aryan tribe settled in the Magadha country, but at variance with other Aryan tribes (*Ved. Ind.*, Vol. I, p. 159). Weber's theory that they were Aryans gets support from the statement of the *Bhāgavata* that Kīkaṭa was a descendant of Agnīdhra. It is also possible that the country of which Kīkaṭa became lord and to which he gave his name was originally a country of non-Aryan tribes and this fact

These territories covered most of the northern part of India which would roughly correspond to the later 'Uttarāpatha' and the sons of Ṛshabha may be considered to have established Aryan dominion and influence throughout that part of the country.

Outer Expansion

We have above referred to the expansion of the early Hindus in the time of Priyavrata's sons and grandsons. Priyavrata's brother became, it is said, lord, of the Plakshadvīpa. At this period, the Purāṇas say, there were seven recognised islands into which the entire surface of the globe was divided.

Seven primeval islands

These were the Jambu, Plaksha, S'ālmali, Kus'a, Krauñcha, S'aka and Pushkara dvīpas (*Bhāg.* 5-1-31).

The Jambūdvīpa was the main home of the early Hindus from which as the centre they viewed the entire earth. It was recognised also under its nine divisions called *varshās* which were Iḷāvṛta, Harivarsha, Kiṁpurasha, Bharata (anciently called Ajanābha), Bhadrās'va, Kētumāla, Kuru, Ramyaka (Ramaṇaka) and Hiraṇmaya. Of these the Iḷāvṛta was again the chief centre in which was situated the Mount Mēru, the home of the early Dēvas.

The Iḷāvṛta

We can easily locate this varsha as we are told that its southern boundary partly included the Himalayan range. It must have at one time covered the entire country between the

might have accounted for Yāska's description of it as a non-Aryan *country*. Weber's theory drawn in the light of later spread of Buddhism does not sound convincing. We have reasons to think that the inhabitants of the country ruled by Kīkaṭa were non-Aryan for they appear along with other aboriginal tribes (*Ved. Ind.*, Vol. I, p. 358). Prof. Macdonell thinks that the name Pramagaṇḍa of the king of the Kīkaṭas mentioned in the *Ṛg-Vēda* (III-53, 14) is un-Aryan (*Ved. Ind.*, Vol. II-38). The Magadhas are of little repute in the Vedic literature since they were not really Brahamanised. The Kīkaṭas, who were perhaps 'the prototype of Magadhas' according to Prof. Macdonell, must have been an adjoining tribe to the Magadhas akin to them in social and religious life,

modern Altai[1] mountains and the Thian Shan mountains. The name of the country appears to be preserved in the modern river Ili which rises in the Dzungaria range and after taking a westerly direction falls into the lake of Balk or Balkhash and in the name of the town Ili or Kulja on this river. The name Vernoe of a town on the banks of a tributary of this river and lying to the west of the said town Ili probably retains the original association of the place with Varuṇa who as a *lōkapāla* occupied the western part of the Dēva country. In the western direction of the Mēru mountain which was the meridian for the early Hindu purāṇic geographer was the town of Varuṇa called Nimlōchanī as the Aindrīpurī (the city of Indra) the capital of the Dēvas was to the east of it (*Bhāg.* 5-21-6 f). Nimlōchanī is evidently the Assyrian town Nimrod named after the king Nimrod. Nimrod, as it is given in maps now, is but a deserted village. But the early and veteran Assyriologist Layard discovered several monuments here of a very early period. Samyamanī, the town of Yama, which is stated to have been situated in the southern direction of this mountain must be identified with the modern town Sonmiyani, on the coast of the Sonmian bay in the Arabian Sea and a few miles to the north-west of Karachi (*Ind. Emp. Gaz.*, Atlas, Plate 36; and Keith Johnston's *Royal General Atlas*, Map 31).

Nimlōchani identified with Nimrod

Samyamani identified with Sonmiyani

The Purāṇic geographer says that round about the Mēru mountain were several offshoots of mountains like the hollen round the pistil of the lotus. These were the Kuraṅga, Kurakara, Kusumba, Vaikamkaṭa, Trikūṭa, S'is'ira, Pataṅka Ruchaka, Nishādha,

Offshoots of Mēru identified

[1] The name Altai itself might carry the original association with Iḷāvṛta.

S'itivāsa, Kapila, S'aṅkha, Vaiḍūrya and Chāruvihaṅga. These may respectively be identified with the modern Kuenlen, Karakoram, Hindu-Kush, Vitim, Irkutsk, Teitsihar, Peling, some mountain that gave the country of Russia its name, Thian Shan, Stanavoi, Yahlanoi, Khingan, Verkhoianok and Kamachatka ranges which, roughly speaking, cover the mountain systems of the northern part of Asia.[1] This should suggest to us that the Purāṇic geographical outlook and associations reached upto the northern shores of the Asiatic continent, and very near the Arctic regions. This is not improbable from the fact that the *Mahābhārata* refers to a settlement of a Brāhmaṇī named S'āṅḍilī on the mountain called Ṛshabha on the borders of the northern sea.[2] This must have been one of the few settlements near the Arctic regions known at the time to which the epic here refers. These settlements further go to suggest that the early Dēvas, if not the very earliest Dēvas, did live in the Arctic regions as propounded by the great scholar B.G. Tilak, for which theory we have a strong evidence in the immemorial tradition that the Dēva day and night lasted for six months each. The Dēva settlement in the Iḷāvṛta must have been a later stage in their history, a stage in which they had moved down from the Arctic regions southward into Central Asia. The nearest and immediate offshoots of the Mēru mountain were the Mandara[3] on the east, Mēru-Mandara on the south, Supārs'va on the west and Kumuda on the north. The four main forests on the offshoots on the four sides respectively were the Nandana forest of the Dēvas on the east, which was dear to their king,

[1] It is suggested here that the earlier name Ajanābha of the Bhāratavarsha might have been the original of the modern name 'Asia' applied to the continent.

[2] See Udyoga-Parva, 111-27; 112-22; 113-1.

[3] This is different from the Mandaragiri hills in the Bhagalpur district of Bengal (*Imp. Gaz., Atlas*. 29, C-2)

Indra, and near which lay his capital city Amarāvatī; the Chaitraratha forest on the south which was the favourite resort of Yama; the Vaibhrājaka forest on the west, favourite to Varuṇa, and the Vis'vatōbhadra forest on the north favourite to Kubēra.[1] The city of Brahma called Manōvatī was at the central point of the Mēru region round which were the cities of Indra and other lords. It is not improbable that though these lords had their respective cities in their own territories far removed from the Mēru, they had their favourite settlements on the Mēru or in the Mēru regions since it was the centre where all the Dēva lords could and should gather for pleasure or for purpose. It is more probable that here were the first settlements of the *lōkapālas*, the lords among the Dēvas from which they should have moved on to distant places in course of time as a result of migration or in a spirit of conquest. It is possible that in their early days of occupation of the Mēru regions the Dēvas constituted themselves into eight sections under eight lords of whom the chief or major lords were Indra, Yama, Varuṇa, and Kubēra while the minor lords or chiefs were Agni, Nirṛti, Vāyu and Īs'āna, with their cities occupying the several directions or quarters of the Mēru region. This explains also the appellations given to the several directions after their names *viz.* Indra-dik, Agni-dik, Yama-dik, etc. Their cities at this early period appear to have been called as mentioned below:—The city Manōvatī, which belonged to Brahmā the chief adviser of the Dēvas and their lords occupied as stated above the central spot in the Mēru region. Among the rest, Amarāvatī on the east belonged to Indra, Tējōvatī

The Lokapālas or Dikpālas

[1] These forests contained habitations of the Dēvas, where they lived amidst all pleasure. The *Upadēvas* like Yakshas and Gandharvas served them and contributed to their amusement by their sweet songs and fine dances.

on the south-east belonged to Agni, Saṁyamanī[1] on the south belonged to Yama, Kṛishṇāṅganā on the south-west belonged to Nirṛti, S'raddhāvatī on the west belonged to Varuṇa, Gandhavatī on the north-west belonged to Vāyu, Mahōdaya on the north belonged to Kubēra, and Yas'ōvatī on the north-east belonged to Īs'āna. In the Iḷāvṛta, Bhava is stated to have been worshipping Vishṇu under the name Saṅkarshaṇa. Bhava must have been lord of the country to the east of the Mandara mountain in which the river called Aruṇōdā took its rise and flowing eastward empties itself into the Lavaṇārṇva. In the Bhadrās'va-varsha,[2] the lord of the country, *viz.*, Bhadras'rava and his subjects worshipped the Hayagrīva[3] form of Vishṇu. In the Hari-varsha, which lay to the south of Iḷāvṛta separated from it by the Nishādha mountains, Vishṇu was worshipped in the Narasiṁha form. In the Kétumāla country which was situated to the west of the Iḷāvṛta separated from it by the Malayavat[4] mountain, Hari was worshipped under the name Kāmadēva. The country Kētumāla was probably called after the tribe

Saṅkarshaṇa worshipped in Iḷāvṛta

Hayagrīva worshippd in Bhadrās'va-varsha

Narasiṁha worshipped in Harivarsha

[1] The city Samyamanī referred to on p. 45 above must be taken to be a later settlement of Yama as a result of the expansion of the Dēvas under him or his successors to the borders of the Arabian Sea.

[2] This may now be preserved in the name Lhassa.

[3] Vishṇu assumed this form when the Asura S'aṅkha took away the Vedas, to chase him and recover them. Taking away the Vedas was probably some thing analogous to the carrying away of the 'Tablets of Destiny' referred to in Assyrian history (Maspero, *Dawn of Civilization*, p. 666 f.)

[4] This is the earlier known Malayavat mountain after which was named one of the hills near the modern Hampi. The latter was known at the time of Vālmīki, who mentions it in connection with the Pampā-Saras. Similarly the hill near Bezwada has been called, from the early centuries of the Christian Era, the Indrakīḷa after a hill of the same name in the Himalayan region where Arjuna, according to the *Mahābhārata* made penance to propitiate S'iva and obtain weapons from him.

which in historical times was called Hittites who were known under the name 'Khetas' to the Egyptians and as 'Khati' to the Assyrians. The lands of the Khatti corresponding to modern Syria lay to the north-west of modern Arabia which may have to be identified with the Purāṇic Harivarsha.[1] It appears also possible that the name 'Khatti' is the colloquial and so a prakrit from 'Kshatriya.'[2] Assyriya was adjoining the Hittite lands and the worship could possibly have been common to both the countries.[3]

Kāmadēva worshipped in Kētumāla

Kētumāla same as the Hittite country

We shall now proceed to deal with the several *dvīpas* mentioned in the Purāṇas and make an attempt at their identification. We have above referred to the possibility of the name Jammu near Kashmir preserving the ancient island-name 'Jambū.' But there are good reasons to conclude that the Jambū-dvīpa covered a larger tract than the modern Jammu. The second name of the river Brahmaputra, *viz.*, Sanpo or Tsanpo and the names of many other streams in the Trans-Himalayan regions ending in Tsanpo lead to the conclusion that the original name Jambū survives in this modern form and that the Jambū-dvīpa had its centre in the country covered by these streams. It is also said that two

[1] Ragozin's *Assyria*, pp. 212-217.

[2] Macdonell and Keith note the usage in the Jātakas of the form 'Khattiya' for 'Kshatriya' (*Ved. Ind.*, Vol. I, pp. 202 and 203).

[3] The *Mahābhārata* (Bhi.-6-31) states that this lay to the west of the Mēru mountain. The same work (Sa. 29-39) places the Gandhamādana mountain between the Iḷāvṛta and Kētumāla varshas. This is contrary to the *Bhāgavata* location of it to the east of Ilāvṛta and to the location of Mēru between the Malayavān and the Gandhamādana mountains made in the Bhīshmaparva (6-10) which would correspond to the *Bhāgavata* location again. The country of the Nāgas lay in the Bhārata period between the Iḷāvṛta on the east and the Gandhamādana mountain on the west. The province called Nagais immediately to the north of the Caucasus suggests the possibility of the ancient Nāga settlement having reached the Trans-Caucasian lands.

islands lying in the vicinity of this *dvīpa* were destroyed by the sons of king Sagara, who dug up the entire earth in quest of the sacrificial horse and that some fresh islands were formed in their places (*Bhāg.* 5-9-27). These were known by the names Svarṇaprastha, Chandras'ukla, Āvartana, Rāmaṇaka, Mandēhāruṇa, Pāñchajanya, Simhaḷa and Laṅkā (ibid., 5-9-28).

The Plaksha-dvīpa, according to the *Bhāgavata*, lay in the Lavaṇasamudra (*i.e.*, Salt sea). Here was the Agni called Hiraṇmaya. The first (Aryan or Purāṇic) lord of the country was Idhmajihva, the second son of Priyavrata. He divided it into seven varshas named after his seven sons. These were S'iva, Yas'asya, Subhadra, S'ānta, Kshēma[1] or Kshēmaka, Abhaya, and Amṛta. The mountains of this island were Maṇikūṭa, Vajrakūṭa, Indrasēna, Jyōtishmān, Dhūmravarṇa, Hiraṇyagrīva and Mēghamāla. The rivers thereof were Aruṇā, Sṛmaṇā Āngīrasī, Sāvitrī, Suprabhātā, Ṛtambharā and Satyambharā. The people of the island were composed of four castes, *viz.*, Haṁsa, Pataṅga, Gordharāyaṇa and Satyāṅga. These were worshippers of the Sun.[2] This island name is evidently preserved in the modern country name Persia, and in fact must have covered a much wider tract than modern Persia. It should have included also Arabia. Its eastern boundary must have been originally a sea called Lavaṇa-samudra (or Lavaṇōda). This is now to be identified with the territory occupied by the Salt Steppe and the Salt Desert extending from the foot of the hills on the south-eastern shores of the Caspian Sea in the north to

Plakshadvīpa, its mountains, etc.

Plakshādvīpa identified with Persia

[1] The god Khemosh celebrated by the Assyrian king Mēsa (Mēsha ?) in his stele found at Nimrod might represent the purāṇic Keshēma or Kshēmaka.

[2] Cf. Ragozin's *Vedic India*, pp. 212-217.

the northern confines of Yezd in Persia on the south and from the east of Ajemi in the same country to the western borders of Afghanistan. This vast expanse is now called Khorasan which name is very probably a corruption of the original Sanskrit name Kshārasamudra (Lavaṇa-samudra) which in the first shift in Prakrit would assume the form Khārasamudra and by later shifts take the form Kharasān or Khorasan.[1] The sea that must have thus connected the modern Gulf of Oman with the Caspian Sea must have also separated the Plaksha-dvīpa from the Jambū-dvīpa forming the eastern boundary of the former. The northern boundary of this dvīpa should have also been a sea consisting of the modern Black Sea, the Sea of Azov, the sea that must have existed in the tract now lying between the latter and the Caspian Sea, which tract is now only *a low country studded with salt marshes broken here and there by a few hills* which are characteristically called 'sand hills.' This extinct sea must have touched the modern Stavrapol on the north side and included within its bed the modern provinces of south Russia, the Cossacks of the Black Sea, the Kalmuck nomads and Astrakhan. The Sea of Marmora, the Black and the Mediterranean Seas which are connected by it and the Red Sea must have all formed together the north-west and western boundaries of this huge island while the Arabian Sea was the southern boundary of the island.

The *Bhāgavata* (5-20), as already mentioned refers to the colonization of this island by king Idhmajihva, the second son of Priyavrata. From the history of Assyria which was part of this ancient island we learn that the earliest known king of the country was called Ishmi-Dagon.[2] The name by a few phonetic

Idhmajihva and Ishmi-Dagon

[1] The appearance of '*O*' in Prakrit in place of the classical Sanskrit '*a*' is noticeable even in Indian dialects like the Bengali and the Uriya.

[2] Ragozin, *Assyria*, p. 2.

changes may be traced to Idhmajihva or Idhmadahana. The son of this Assyrian king was Shamash-Raman. The name suggests a possibility of identification with the Purāṇic name, Kshēmā, of the son of king Idhmajihva (ibid., 5-20-3). The parallel between the two sets of names is very suggestive of a probable identity though the time (1800 B.C.) allotted to the Assyrian monarch might appear too late for the Purāṇic king.

Kshēma and Shamash

The Plaksha island according to the *Bhāgavata* consisted of seven countries (called *varshas* which were called S'iva, Yas'asya, Subhadra, S'ānta etc., as already noticed). Of these the S'iva-varsha evidently coincided partly or wholly with the modern province of Sivas[1] watered by the river Kizil Irman in Asiatic Turkey. The modern province of Yezd in Persia would correspond to the Purāṇic Yas'asya-varsha. In the name Ea of one of the Assyrian triad of gods we may have a relic of the name of the king Yas'asya, the founder of the *varsha.*

Yas'asya-varsha same as Yezd

Of the names of the other *varshas* 'Subhadra' is probably retained in the modern Kabarda. This varsha must have included within its boundaries the entire country lying to the north of the Caucasus range and to the south of the ancient sea that must have connected the sea of Azov and the Caspian Sea. The Kshēma-varsha must have covered

Subhadra-varsha and Kabarda

[1] Profs. Macdonell and Keith in *Ved. Ind.* (Vol. II, p. 313) refer to a tribe called the S'ivas as lying to the north-west of the Vedic-country. They refer to another tribe called Vishāṇins whose helmets were horn-shaped or ornamented with horns. The latter is more probable for we have in ancient paintings representations of these, See the representation of the Kushite on p. 489 of Maspero's *Dawn of Civilization*. See also the representations of the Assyrian god Ramman on p. 663 (ibid.) and of Nebo on p. 671 (ibid.). It is interesting to observe that some of the Indian paintings represent S'iva with a pair of horns ornamenting his head-gear, very much like that of Nebo.

the entire Trans-Caucasia of the maps. The name is retained in that of the province Shemakha while the name of Abhaya is probably preserved in the modern name 'Arabia.' The other two *varshas*, *viz.*, S'ānta and Amṛta are somewhat difficult to trace in modern geography. It is not improbable that 'Amṛta is the same as the modern Armenia.'[1]

Kshēma-varsha: Shemakha

Abhaya: Arabia

Of the seven mountains of this dvīpa *viz.*, Maṇikūṭa, Vajrakūṭa, Indrasēna, Jyōtishmān, Dhūmravarṇa, Hiraṇyagrīva and Mēghamāla, the first, fifth and seventh may be identified respectively with the modern Manisht mountains, within a few miles to the east of Baghdad, the Dhumanlu mountains, an offshoot of the Taurus range and the Merkhunch mountains on the northern frontiers of Laristan, a province of modern Persia. The Andish range which is an offshoot of the Elburg range may be the Purāṇic Indrasēna. The Vajrakūṭa mountain may have to be identified with the modern Bazargotcha range to the south of the Sevanga lake in the province of Shemakha. The mountain of Jyotishmān may have to be identified with the modern Arjish range in the south of Rumeli, a province of Turkey in Asia. The rivers Orentes in modern Syria, Sangarius in Anatolia, Tigris[2] and Euphrates may be taken to represent the Purāṇic Aruṇā, Aṅgirasī, Satyambharā and Suprabhātā respectively. The river Zab, which is a tributary of the Tigris, must be the same as the Purāṇic river Sāvitrī. The name of the Purāṇic river Sṛmaṇā is probably preserved also in the modern town-name Smyrna in Anatolia and it is

Vajrakūṭa: Bazargotcha

[1] Cf. The name of Amesia on the banks of the river Irmak.

[2] The river Tigris is known by the local name Shatt-El-Amara, which must be a mutilated form of the Purāṇic name Satyambharā.

not improbable that the river Sarabat on which the town stands was anciently called Sṛmaṇā.

Beyond the Plaksha-dvīpa which, according to the above suggested identification, ends on the west with Asiatic Turkey and Arabia lay the S'ālmali-dvīpa separated from it by the Ikshu-samudra. We know that in Classical geography the sea Euxinus Pontus is referred to. It lay 'between Asia and Europe partly to the north of Asia minor and to the west of Colchis' *i.e.* the modern Mingralia,[1] in Asia Minor. It is now called the Black Sea. But it is possible that the whole of the watered area to the west of Asia Minor was known by this name. Even the name 'Marc Icarium' applied to a part of the Aegean Sea might be a corruption of the original Purāṇic Sanskrit name 'Ikshu.'[2] The Purāṇic Ikshurasōda must have embraced the modern Black Sea, the Aegean Sea and the Red Sea.

Ikshu-Samudra : Euxinus Pontus (Black Sea)

What, then, was the S'ālmali-dvīpa ? It was the northern and north-eastern part of the modern continent of Africa. The Purāṇic name S'ālmali is now preserved in a slightly modified—evidently popular—form in the name of Somali[3] the province nearest to Asia. This island, it is said, is surrounded[4] by the Surōda. The entire part of the African continent covered by the Sahara desert and Soudan must have been the Surōda referred to in the Purāṇas. It is difficult to determine which of the two

The S'ālmali-dvīpa : Somali

[1] Cf. Lempriere's *Classical Dictionary*.

[2] Ikku or Ikhu is a possible corruption of the original Ikshu.

[3] Note also the names of places like Salmi and El Solimanish in the Nubian desert.

[4] The expression 'surrounding' must be understood to refer to the boundary on the farther side of the island in this and allied statements in the sequel.

modern names 'Sahara' and 'Soudan' comes from the original Surōda. But it is possible that both have come from this name though by different phonetical transitions. The ancient *varshas* of this island which were founded by Yajñabāhu, the third son of Priyavrata and named after his seven sons whom he appointed to govern over them were, Surōchana, Saumanasya, Ramaṇaka, Dēvabarha, Paribhara, Āpyāyana and Abhijñāta. Of these Surōchana might be represented by the modern Suro, a province of Africa to the west of the modern Somali. Saumanasya was probably the country round about the modern Assonan of Sonan (Syena) near the first cataract of the Nile. The Ramaṇakavarsha must have embraced the north-western part of Africa covered by modern Morocco. The name is, in all liklihood, preserved in the modern name Rihmana, a province of Morocco. Dēvabarha would then correspond to the modern Said or upper Egypt, which was in ancient times called 'Thebaid' which should be taken to be a corruption of the Sanskrit Dēvabarha. Paribarha is preserved in the classical name Barbari applied to the province of Libya. The name 'Propria' of the country in which ancient Carthage lay is also probably to be traced to the Purāṇic 'Paribarha.' The Purāṇic *varsha* Āpyāyana must be identified with the modern Abyssinia which lies immediately to the north-west of Somali. The last and seventh *varsha* Abhijñāta must have been the country watered by the modern river Abai, one of the tributaries of the Nile.

Surōda : Sahara and Soudan

Surōchana : Suro

Saumanasya : Sonan

Ramaṇaka : Rihmana

Dēvabarha : Thebaid

Paribarha : Propria-Barbari

Āpyāyana : Abyssinia

Abhijñāta

Of the rivers of the island *viz.*, Ammatī, Simvalī, Sarasvatī, Kuhū, Rajanī, Nandā, and Rākā, the first may have to be identified with the (Bahr El) Abiad which is the native name of the White Nile. Simvalī might have been the name of that part of the Nile which flowed in the Saumanasya-varsha. This stream must have given the name to the town Syene which is applied to El Sonan as remarked above. The now-dried-up and ancient river Sobat watering the country to the south-west of Limmu and Sebu to the south of Abyssinia must be the Purāṇic Sarasvatī. The river Howash watering the country lying between Limmu and Somali may be provisionally identified with Kuhū. One of the chief tributaries of the river Gache is Ratchin which may be the same as the Purāṇic Rajanī. For the river Nandā we have probably to look in the north-western part of Africa where now exists a river called Nun. The river Barca which waters the country to the south-east of Nubia might be identical with the Purāṇic Rākā. Of the mountains of this island mentioned in the Purāṇas *viz.*, Svarasa, S'atas'ṛṅga, Vāmadēva, Kumuda, Mukunda, Pushpavarsha and S'atas'ruti (or S'atas'ṛṅga), very few appear possible of identification now. Svarasa might be the same as the modern Ras (Detcher) which has a height of about 15,000 feet in the district of Samen in Abyssinia. The mountains of Semada and Yekandach might represent the ancient Vāmadēva and Mukunda.

The rivers of the S'ālmali-dvīpa identified

The Mountains of the S'ālmali-dvīpa

The island is said to have been the residence of Garuḍa, 'the king of birds.' We know that southern Egypt had the characteristic emblem of the hawk.[1] This emblem must have been taken from Somali (the ancient S'ālmali). The

[1] Maspero, *Dawn of Civilization*, p. 262.

hawk-headed Egyptian-deity Horus is well nigh the Indian 'Garuḍa.'

The Kus'a-dvīpa which is said to have been situated beyond the Surōda and girt (on its farther side) by the Ghṛtōda must be identified with the country and archipelago near the classical island of Cos which bore also the surname Coos in ancient geography. The latter name evidently owes its origin to the Sanskrit name Kus'a. The Purāṇic Kus'a-dvīpa must have included the entire region of Greece[1] and the sorrounding countries. Of the seven varshas into which the island was divided *viz.*, Vasudāna, Dṛḍharuchi, Nābhi, Gupta, Satyavrata, Vipra and Vāmadēva, a few at least seem possible of identification. The province of Macedonia might have been the ancient Vasudēva and the classical Thracia, the ancient Dṛḍharuchi.[2] The classical Naupaetia may be identified with the Nābhi-varsha. The country round the lake Topolias, anciently called Copias was probably the Gupta-varsha while the Purāṇic Satyavarsha may have to be identified with Sparta and the adjoining country of Kalavryta. The Purāṇic Vipravarsha was very probably the classical Epirus. We learn that the classical Thessalia was also known by the surname Aemathia in Classical literature and it seems as though we have to trace the surname to the Purāṇic name Vāmadēva.

The Kus'a-dvīpa

The seven varshas of Kus'a-dvīpa

Of the mountains of this island *viz.*, Babhru, Chatus's'ṛṅga, Kapila, Chitrakūṭa, Dēvānīka, Ūrdhvarōma and Draviṇa,

[1] It is probable that the name Greece which in Classical geography is Graecia, has come from the original Ghṛta. The Ghṛtōda must have been the sea sorrounding the island of Crete which in Classical literature is called Creta or Krita.

[2] The name Turkey with *u* pronounced as in 'put' and '*k*' replaced by '*ch*' as in many classical words may be traced from Dṛḍharuchi.

Babhru might be identified with the mount of Gabrovo lying to the west of Pindus range. The Chatus'-sṛṅga was probably the classical Othrys which is the eastern continuation of the Pindus range. The Kapila mountain was the same as the mountain Kovveli to the west of the lake Copias referred to above. The Classical Delphi might be the Purāṇic Dēvānīka and the mountain near Vardholomic in the province of ancient Achaea and modern Elis identified with the Ūrdhvarōma of the Purāṇas. The Draviṇa mountain of the Purāṇas is very likely the mountain Dias Arna in Naupalia.

The Mountains of the Kus'a-dvīpa

Of the rivers of this island mentioned in the *Bhāgavata viz.*, Rasakulyā, Madhukulyā, S'rutavindā, Mitravindā, Dēvagarbhā, Ghṛtachyutā and Mantramālā, not more than two or three are easily identifiable. The river Vrysia in modern Thessaly may be identified with the Rasakulyā, the Saranda Potamos in Arcadia, with S'rutavindā, the Davia, a tributary of the river Rhouphia, with the the Dēvagarbhā and the Akrat which falls into the Gulf of Corinth with the Ghṛtachyutā. The name of the river Mantramālā seems now to be preserved in the place-name Mandra in Megara. The small river which now falls into the Bay of Eleusis must have been known by the name Mantramālā. We have no reference to any prince named Hiraṇyarētas in Classical literature. But the name Aeneas which figures in it may be a phonetical descendant of the original Purāṇic Hiraṇyarētas.

Rivers of Kus'a-dvīpa

The farther boundary of the Kus'a-dvīpa is said to have been the Dadhimanthōda. We have no sea of that name referred to in Classical literature or geography. But it appears as if the name of this ancient sea is preserved in the modern country-name Dalmatia. This country lies on the eastern

shores of the Adriatic sea and spreads eastward over the modern Bosnia, Servia and the low-lying provinces of Walachia and Silistria joining its eastern arms with the western parts of the Black Sea, which is the same as the Classical Euxine and as suggested above the same as the Purāṇic Ikshu-samudra. The name Tyrrhenian sea may have been derived from the original ' Dadhi. '

Dadhimanthōda : Dalmatia

The entire country lying to the north of this low-lying belt and extending towards the north and east must be identified with the Purāṇic Krauñcha-dvīpa. The modern province-name ' Kherson ' and the place-name Kronstadt may be considered to contain reminiscences of the original ' Krauñcha '.[1]

The Krauñcha-dvīpa

The seven *varshas* into which this island was divided were Amōda, Madhuvaha, Mēhapṛishṭha, Sudāma, Ṛshijya. Lōhitārṇa and Vanaspati. Of these Madhuvaha may be identified with Moldavia ; Mēghapṛshṭha with Prussia which preserves the latter half of the Purāṇic name ; Sudāma with Sweden (and Norway) and Ṛshijya with the classical Raetia which very probably was the origin of the modern name Russia. Lōhitārṇa was evidently the modern Lithuania where even today the language of the people is very closely allied to Sanskrit.[2] The Vanaspati-varsha may be considered to have extended over the modern province of Banat in Austria. Roughly speaking, the Krauñcha-dvīpa must have occupied the major part of the modern Europe excluding the extreme northern, north-eastern and south-western portions of the continent, which latter at the period of the Purāṇic references probably lay under the

The Seven varshas of the Krauñcha-dvīpa

[1] Cf. Also the name of the mount Konzu in the eastern Carpathian range.

[2] *The Modern Review*, December 1921, p. 709.

Dadhimanthōda. It may be remarked here that the 'word Mediterranean' does not occur in the Classics; but it is sometimes called *internum nostrum* or medius liquor.[1] The latter epithet 'liquor' must have certainly been based upon the Purāṇic name (Dadhi)-mantha which signifies a 'fermented liquor.'[2]

The mountains of this island were seven and they were called S'ukla, Vardhamāna, Bhōjana, Upabarhaṇa, Ānanda, Nandana and Sarvatōbhadra. The S'ukla mountain may be identified with the modern 'Mount Blanc' the highest point in the Alps, which expression significantly means 'white' *S'ukla*). The Vardhamāna and the Sarvatōbhadra also seem possible of identification. The Valdai hills in the province of Novgrod may be the Purāṇic Vardhamāna range, and the Carpathian mountains (with the 's' sound attached to 'c' as we have to do in very many Classical and European names and words to see their affinity to Sanskrit) would suggest their identity with the Purāṇic Sarvatōbhadra.[3] The name of the Purāṇic Bhōjana-mountains may be taken to be preserved in the modern province of Bosnia.[4] The Pyrenees range may easily be identified with the Upabarhaṇa mountains of the Purāṇas. In Classical geography this range bears the name Pyrenacimons which name is easily deducible from (Upa-) Barhaṇa.

The mountains of the Krauñcha-dvipa

[1] Lempriere's *Classical Dictionary*.

[2] *Sabdakalpadruma* explains *mantha* as a drink (*pēyavis'ēsha*). The *Ṛg-Vēda* refers to it as a drink (*Ved. Ind.*, Vol. II, p. 131). The Purāṇic S'urōda must have included part of the Mediterranean sea which was nearest to Syria and Phoenicia and called in Classical times by the name Syriacum Mare.

[3] Sarpata or Sarpatha would be a very natural contraction and corrupt form of 'Sarvotōbhadra.' From their very configuration which is an almost circular range the Carpathians would have been originally called Sarvatōbhadra.

[4] Cf. the names Pojana Rusk of a mount in the province of Banat in Austria and Pojana Demi on the western borders of Moldavia.

We may, in this instance, recall that a province at the foot of the Pyrenees was called Bearn (Keith Johnstone's *Royal Atlas*, Map No. 10). The river 'Āryakī' may be identified with the modern Rhone in France which in Classical geography bore the name Arar. The Purāṇic name probably survives in that of the river Arc, a branch of the Rhone.

The S'āka-dvīpa lay beyond the Krauñcha-dvīpa separated from it by the Kshīrōda. The *varshas* of this island were Purōjava, Manōjava, Vēpamāna, Dhūmrānīka, Chitraratha, Bahurūpa and Vis'vachāra. Very few of these are easily identifiable now. The mountains were Īs'āna, Urus'ṛṅga, Balabhadra, S'atakēsara, Sahasrasrōta, Dēvapāla and Mahānasa; while the seven rivers of the island were called Anaghā, Āyurdā, Ubhayavṛshṭi, Aparājitā, Pañchaparī, Sahasrasṛti and Nijadhṛti. From these several associations we have to identify the island with the long belt of the country extending from the eastern borders of the Baltic to the modern Siberia, *i.e.* the northern and north-eastern regions of European Russia and the modern Siberia. The *varshas* Purōjava, Manōjava and Vis'vachāra must have respectively been situated about the modern Barysheva [1] near the Onega Bay, the country watered by the river Mezen in the northern part of the modern Archangel in European Russia and the country watered by the modern river Petchora.[2] The modern Ural range separating European, from Asiatic Russia and the Balkash mountains to the north of the Caspian Sea correspond very likely to the Purāṇic Urus'ṛnga and Balabhadra mountains. Among the rivers, Anaghā may have to be identified with the modern Onega in European Russia,

The S'āka-dvīpa

[1] *The Times Atlas*, 1895, Map 67, G. 2.

[2] Cf. *The Times Atlas*, Map 67. The original Sanskrit name Vis'vachāra must have been the original of the modern form Petchora.

Āyurdā with the modern Ayauz near the source of the Irkutsk in the 'Kirghiz Cossacks' in Siberia, and the river Ubhayavṛshṭi with the modern Obi. The Purāṇic Aparājitā we have probably to identify with the Lena and Panchaparī with the Yensei. The rivers Sahasrasṛti and Nijadhṛti must have been the names of the modern rivers Sarisoo in Kirghiz Cossacks and the Nijnaia, a tributary of the Yensei. The Kshīrōda of the Purāṇas we must take to be the same as the modern Caspian Sea with a wider area extending over the present low-lying tracts around it. We know that in Classical geography the eastern parts of it *i.e*, those on the Asiatic side were called by the name Hyrcaneum.[1] The name Hyrcaneum must be deduced from the original Kshīra which in Prakrit would become Khīra and Khīr.[2] The name of the country Kirghiz (Cossacks) lying to the east of the Caspian sea probably retains this original association with Kshīra.

The Pushkara-dvipa : Bokhāra

Beyond the Kshīrōda (on the other side of the S'ākadvīpa) lay the Pushkara-dvīpa. It can be easily seen that this is only the modern Bokhara country which bears also the significant surname Bukhara, a corrupt form of Pushkara. The two *varshas* into which it was divided in Purāṇic times, *viz.*, Ramaṇaka and Dhātaka have to be traced in the modern territorial divisions Damanikoh[3] on the west and Tartary on the east respectively. Their descriptive surnames Arvāchīna and Prāchīna evidently became proper names and are now traceable in the names of Airuk and Aral towards the east and Paractecene, the eastern part of the Khanat in Bukhara.[4]

[1] Lempriere's *Classical Dictionary*.

[2] 'Hyr 'in 'Hyrcaneum' is a further transition from 'Khir' in Prakrit.

[3] R and D generally interchange in phonetics invariably, D like L taking the place of R.

[4] Keith Johnstone's *Royal Atlas*.

It is said that here lay the four cities of the four ***lōkapālas viz.***, Indra, Agni, Yama and Varuṇa. It must have been on this account that this land was called in Classical times by name 'Sogdiana' which may have to be derived from an appellation like Svarga-Dēvāyana or Svarga-Dēvasthāna.[1]

[1] See above p. 47.

CHAPTER V

# THE SURAS AND THE ASURAS

WE have now to consider the possibility of tracing the Classical name 'Assyria' from the original 'Asshur' or 'Assur' found in Assyrian records which again represents only the Purāṇic 'Asura.' There is also the possibility of identifying the Classical country-name 'Syria' with the Purāṇic Sura a surname of the Dēvas according to the Sanskrit lexicons based upon the immemorial Aryan tradition. Historically the Suras must be considered to have been a section of the larger group called Dēvas. The Suras are also known by the appellation 'Amaras' in Sanskrit literature. In fact, the Amaras must have been a section of the Suras. It is interesting to see that the country of Syria was known to the Chaldean king Sargon the Elder (B.C. 3800) under the then ancient name of Amuru.[1]

Sura-Syria; Amara-Amuru of ancient Syria

In Classical literature the territorial names Syria and Assyria were not kept clearly distinct in their application. Lempriere remarks that 'Syria was a large country of Asia the boundaries of which are not accurately ascertained by the ancients.' Syria was, he says, bounded, generally speaking, on the east by the Euphrates, north by mount Taurus, west

[1] Maspero, ***Dawn of Civilization***. p. 597: Amuru must have been a variant of the original name Amara as Yakshu was of Yaksha (*Ved. Ind.*, Vol. II, p. 182). Prof. Macdonell does not suggest any connection between Yaksha and Yakshu. But I believe that they are connected.

by the Mediterranean and south by Arabia. It was divided into several districts and provinces among which were Phoenicia, Seleucis, Judaea or Palestine, Mesopotamia, Babylon and Assyria. We must mark here the mention of Assyria as a province of Syria. The same authority remarks that *Syria was also called Assyria*, and the words Syria and Assyria, though distinguished and defined by some authors, were often used indifferently. In ancient authors the Assyrians are often called Syrians and the Syrians, Assyrians. The king of Assyria generally styled himself 'king of kings' as a demonstration of his power and greatness.[1]

Syria and Assyria

The indifferent application of names to the Syrians and the Assyrians in Classical literature points to the fact that just as the Suras and the Asuras, who came from a common stock and were kinsmen, divided into two rival parties eternally and proverbially hostile to each other, were neighbours mingling and intermingling in political and social life, they too were of common stock living in close neighbourhood, warring with each other, but to the outer world they were but one nation, at times denominated by the name Syrians and at other times by the name Assyrians.

It appears reasonable to infer that the two countries of Syria and Assyria formed part of the very ancient Sura or Dēva land which may be said to have extended over the entire western, central and northern Asia and included within its boundaries the Himalayan and Sub-Himalayan countries. We have referred to Iḷāvṛta, in which was situated the Mēru mountain and which must have corresponded to the whole or part of the Pushkara-dvīpa wherein lay the cities of the lōkapālas as having been the

The home of the Dēvas

[1] Lempriere's *Classical Dictionary*.

home of the Pre-Āditya and Āditya-Dēvas. The earliest home of the Dēvas must certainly have been, as already suggested, in the Arctic Zone since otherwise the tradition of their six-month day and six-month night cannot be explained. The settlement in the Iḷāvṛta was a later stage in the movements of the Dēvas. From the Iḷāvṛta the Dēva communities must have spread into several countries in several directions and mostly the west, south-west and south where they developed separate settlements and crystalised into several sections under the names Suras, Asuras, Dānavas, Rākshasas etc.

Suras and Asuras: Syrians and Assyrians

The Classical Syrians and Assyrians would thus appear to belong to this stage in the expansion of the original Dēvas and would respectively correspond to the Suras and the Asuras. The Nāgas, the Yakshas, the Gandharvas, the Garuḍas and the Kinnaras whose appearance alongside of the Suras and the Asuras in ancient Hindu literature makes us think them to be subsidiary to the Suras and the Asuras, more often to the former, must have lived amidst them as distinct but subordinate communities.

The Nāgas and Garuḍas

But instances and evidences are not wanting to show that at least the Nāgas at certain times rose to a position of eminence and political equality with the Suras and Asuras. Sections of these Nāgas and Garuḍas must have migrated to ancient Egypt where they rose to royal supremacy as will be shown in the sequel.

The Dēva Civilization

The earliest civilization of the countries in south-western and western Asia must have been Devaic or Daivic in character though the variations that arose in course of time gave them shades of difference as a result of political and social circumstances and

changes. We should be able, if we carefully analysed the language basis of these ancient races, to see an under-current of common roots and names in them. The Greeks of the Classical days whose language bears marks of resemblance to Sanskrit and whose mythology runs very much on the lines of the Hindu mythology were probably the Dānavas[1] of the Purāṇic literature; for we are told that they were called the 'Danai' from the name 'Danaus' of their early king. Even in their own time there was prevalent the strong tradition that they were immigrants from Asia which they, however, repudiated and claimed to be the sons of Graecia (*i.e.*, Greece).[2]

The Dharma-Ṛshabha

Among the sculptures unearthed in Chaldea there is a seal called 'the seal of Shargani-Shar-Ali' represented on page 601 of Prof. Maspero's *Dawn of Civilization.* The scene carved on this seal shows the early 'Chaldean' king Gilgames watering the Celestial Ox. Now, we have, in Hindu Purāṇas the name of Ox (Ṛshabha or Vṛshabha) mentioned in three connections mainly. These are the god or spirit of Dharma (Righteousness) represented as a bull who walks on all the four legs in the Satya or Kṛta[3] Yuga, on three in the Trētā, on two in the Dvāpara and only on one in the Kali yuga. It is possible to construe the sculpture as representing Gilgames worshipping or entertaining the Dharma-Ṛshabha (the Bull of Righteousness). The other possibility is that the bull (Ṛshabha) represents the Asura-Vṛshabha who is stated to have been

[1] The Dānavas who also came from the original stock from which the Dēvas came could not naturally have had a different language.

[2] Lempriere's *Classical Dictionary*, p. 280.

[3] Could it be that the expression 'Kṛta' in 'Kṛta-Yuga' had some, association with the name of the island 'Creta' (called 'Creta' in Classical times) the civilization of which is very old, probably among the oldest?

destroyed by Kṛshṇa. Apart from the question of the date of Kṛshṇa we have to grant the existence of an Asura by name Vṛshabha and it is not unlikely that this Asura is deified by later Assyrians. This fact would explain the existence of such huge sculptures of the 'winged bull' with human crowned head found in very large numbers and in prominent positions among Assyrian ruins. The Purāṇic king Ṛshabha was considered an *avātara* of Vishṇu and an Arhattama and has been suggested above to have been the founder of Jainism. His son Bharata who was also a spiritualist is stated to have taught his philosophy to a king named Rahūgaṇa.[1] The king might be identical with the Chaldean king Sargon,[2] whose seal, with bull-entertainment shown, has been referred to above. The later Asura-Ṛshabha (the contemporary of Kṛshṇa) might have taken the name after the deified Arhattama.

The Asura-Ṛshabha or Vṛshabha

The Purāṇic king Ṛshabha

The intimate contact that was necessary for such spread of influence from India or its north-western borders to Chaldea was not absent at this early period. The trade records of the black-headed, perhaps Dravidian-speaking Sumris of the Euphrates mouth prove such close relations with the peninsula of Sinai and Egypt as to make a similar connection with western India probable as far back as B. C. 6000. Of the races of whose presence in Gujarat and the neighbourhood

The Sumris: Vedic Chumuri

[1] *The Bhāgavata*, 5-4.

[2] The full name of Sargon is 'Shargani-shar-Ali' (*Dawn of Civilization*, p. 596). He was also called Sharrukin (ibid., p. 597). Shargani or Sharrukin may be a corrupt from of Rahūgaṇa. The suffix *shar-ali* I would propose to derive from '*śarāli*' (in the sense of a collection or row of reeds). Sargon says of himself thus: 'My mother, the princess conceived me and secretly gave birth to me; she placed me in a basket of reeds. she shut up the mouth of it with bitumen, she abandoned me to the river, which did not overwhelm me' (ibid., p. 598).

Mr. Hewitt finds traces, the earliest is the same black-headed 'moon-worshipping' Sumri![1] In Vedic literature we have mention made of 'Cumuri' as 'the name of an enemy of Dhabīti who along with his friend Dhuni, is mentioned in the *Ṛg-Vēda* (VI. 20, 13; X. 113, 9) as having been defeated by Indra. Elsewhere the two are spoken of along with 'S'ambara, Pipru and S'ushṇa as having been destroyed by Indra who destroyed their castles! Profs. Macdonell and Keith feel it impossible to say whether real men or demons are meant.[2] The names Chmuri and Dhuni need not necessarily have been a personal name but that also of a race or family name; and we may safely identify the Vedic Cumuri with the Sumri (or Zumri) of the Euphrates valley referred to above. Chumri and S'ambara who are mentioned along with Dhuni, Pipru and Varchin in Vedic literature are considered to have been among the leaders of the Dās'as.[3] We know, S'ambara, according to the Purāṇas, was an Asura. Chumuri was probably one.[4] We have probably to associate them with southern Chaldea which has been identified with the land of Shumir.[5] The latter name must have given a race-name like Shumiri (the people Shumir) which later contracted in Classical mention into

Dhuni : Dungi

Shumri and Sumri. The Dās'a Dhuni was probably an ancestor of the southern Chaldean king Dungi who is assigned by Assyriologists to about

[1] Compare Sayce's *Hibbert Lectures* 33; *J.R.A.S.* XX-326 and *Bombay Gazetteer*, Vol. I, part I; *History of Gujarat*, p. 11 f.n. 2.

[2] *Ved. Ind.*, Vol. 1, p. 262.

[3] ibid., page 358.

[4] The name Chumuri might have also been a personal name very much like the name 'English' which is also a personal name besides being a race-name.

[5] Maspero, *Dawn of Civilization*, p. 616.

2900 B.C.[1] He was also a moon-worshipper which the Sumri are said to have been.[2]

The above facts go to prove the existence even in pre-Vedic and Vedic period of close contact between the Chaldean and Assyrian peoples and the Indian people who might not altogether have been ignorant of the Egyptian country which we have above identified with the Sālmali-dvīpa. Evidences are not wanting to prove great similarity based upon immense contact between the early Indian people and civilization on the one hand and the Egyptian people and civilization on the other. It is with these that we shall deal in the sequel though they are not exhaustively collected here.

[1] Maspero, *Dawn of Civilization*, p. 617.
[2] ibid., p. 618.

## CHAPTER VI

# INDO-EGYPTIAN AND INDO-PERSIAN CONTACTS

"INVETERATE prejudice alone could prevent us from admitting that the Eyptians of the Memphite period[1] went to the ports of Asia and to the Haui-nibu by sea'.[2] 'The majority of scholars would place the cradle-land of the Egyptians in Asia but cannot agree in determining the route which was followed in their migration to Africa' (*Dawn of Civilization*, p. 45). If the cradle was in India which was the Purāṇic Ajanābha-varsha now identified with the Egyptian Haui-nibu, the route for the migration would generally and naturally have been the modern Arabian Sea. What route the recent Indian settlers in Kenya and other parts of Eastern Africa have adopted might have been adopted even in the early days when they migrated from Asia to Egypt. Homnel, the Assyriologist, is inclined to derive the Egyptian civilization entirely from the Babylonian. He

Asia and Egypt

[1] Circa 4000 B.C.—Maspero, *Dawn of Civilization*, p. 389.

[2] ibid., p. 302: Scholars like Max Müller have suggested that the Haui-nibu or Hanebu as they were called at times were 'the half-savage hordes who peopled the marshes of the delta on the Mediterranean shores.' (ibid., p. 391). To go to these people the ancient Egyptians need not have passed the sea. On the other hand they must have gone by the river Nile or by the land-route. Nor would they have gained anything by commerce or other relationships with a half-savage people. The greater probability seems to be that they crossed the seas towards east and reached the Indian shores which were civilized enough to offer scope for commercial relationship. The Haui-nibu must be the Ajanābha-varsha of Ṛshabha by which name India or at any rate its north-western parts were called before they were called Bhārata-varsha after king Bharata, (see page, 40 above).

endeavours to prove that the Heliopolitan myths and hence the whole Egyptian religion is derived from the cults of Eridu.' (ibid, p.3).

The other view that the Egyptians came to Egypt from the West or South-West is favoured by Professor Maspero. He quotes with approval the view of the Viennese Egyptologist Herr Reinisch that 'not only are the Egyptians of African origin but that the human races of the ancient world of Europe, Asia and Africa are descended from a single family whose original seat was on the shores of the great lakes of Equatorial Africa' (ibid., 6). This view is based on the arguments of naturalists and ethnologists which lack the support of that primary guide in research for the remote *i.e.* prehistoric past *viz.*, Mythology and tradition as recorded in literature. Racial memories cannot reasonably be set aside in the doubtful light of mere constructive theories in the consideration of such subjects. The paths for enquiry suggested by the material contained in the Vedas and the Purāṇas regarding the ancient habitats of mankind do not appear to have been taken into consideration by the holders of this view. Even anthropologically 'the noble type of Egyptian' selected and reproduced by Prof. Maspero (*Dawn of Civilization*, p. 47) with the characteristics drawn from it by him, especially the hair, should strongly suggest a greater affinity to a foreign people than to the Negroes of Central Africa. The description given by the Professor does but echo the description sung by the Indian poet Kālidāsa of the 'noble type of Indian' king *viz.*, Dilīpa.[1] So we will have to assign an Asiatic origin to the ancient Egyptians. To their civilization there might have been a joint contribution made by India as well as Chaldea and Assyria. Even the civilization of the

[1] The *Raghuvaṁśa*, Canto I, vv. 12 to 30.

latter seems traceable to the Indian civilization or both the Assyrian and Indian civilizations must have had a common source just as the Suras (*i.e.* Dēvas) and Asuras (historic Assyrians) had a common ancestry according to the Purāṇas, in the Iḷāvṛta country surrounding the Mēru mountain.

Writing of the Indus Culture Sir John Marshall says (*Archaeological Survey of India*, 1926-27, pp. 58 & 59) that "on the other hand there is a certain amount of evidence pointing to a connection with pre-dynastic Egypt. The opinion has lately been gaining ground that the cradle of Sumerian and Egyptian civilizations is to be sought somewhere east of Mesopotamia. If, indeed, such a cradle existed it is as likely as not to have been in the vast richly watered plains of Northern India." The arguments and literary as well as philological evidences brought together in this work here and elsewhere would seem to support strongly the view that India and its north-western borders were the cradle of the Egyptian and allied civilizations of the near West.

Bacchus and Meru mountain

Bacchus who was identified with the Osiris of Egypt and who was a son of Jupiter and Semele and whose history is drawn from the Egyptian traditions concerning that ancient king is stated to have been educated on the mountain Meros[1] in India 'sacred to Jupiter.' The mountain apparently corresponds to the Purāṇic 'Mēru,' the stronghold of the Dēvas.

Certain plants are also supposed to have been introduced into Egypt from Asia. 'From Asia, man has, at different times, brought wheat, barley, the olive, the apple, the white or pink almond and twenty other species now acclamatised on

[1] Lempriere's *Classical Dictionary* : Pliny is said to have called it 'Nysa.' This probably stands for the Nishādha which was on the borders of the Iḷāvṛta and not far from the Mēru.

the banks of the Nile![1] The plant tamarisk called in Egyptian *asari*, and *asri* has the same name given to it in Semitic languages both ancient and modern. This would suggest the question whether the tamarisk did not originally come from Asia. In that case it must have been brought to Egypt in remote antiquity for it figures in the Pyramid texts. Bricks of the Nile mud and Memphite and Theban tombs have yielded us twigs and even whole branches of the tamarisk.'[2]

The origin of the name 'Nile'

Professor Maspero says that the origin of the name of the river 'Nile' is uncertain. He says "the least unlikely etymology is still that which derives Neilos from the Hebrew *nakr*, a river, or *nakkal*, a torrent.' He also notices Groff's derivation of the word from Ne-iealu, the branches of the Nile in the Delta. The professor does not appear to have considered the possibility of the intimate connection that exists between the name 'Nile' and its significance to the ancient Egyptians and Greeks. Lempriere in his *Classical Dictionary* states that the river got the name from 'Nilus' the ancient king of Thebes who gave the name to the river which had been previously called Aegyptus. Professor Rawlinson says that the word 'Nile' in Egyptian means 'deep blue.' But the true origin of the name seems to be in the Sanskrit word *Nīla* which must have been pronounced and understood in Egyptian quite as in Sanskrit. We also know that the river is in a part of its course called by the redundant name 'Blue Nile.' This must have given the characteristic name to the whole river.

This is not the sole example of Sanskrit origin being traceable for Egyptian names. The names 'Aegyptus' by

[1] *Dawn of Civilization*, p. 27.

[2] ibid., p, 28, fn. 3. Compare also the Egyptian name 'uraeus' and the Sanskrit name 'Uraga' for the asp.

which the Nile was originally called and 'Aegyptu' the name of the inhabitants of Egypt[1] evidently appear to have come from the Sanskrit word 'aja' which means a 'goat.' This word is traceable as the nucleus of many Classical names. Jupiter was denoted by the surname Aegiochus because he was brought up by a goat called Amalthaea and used goat-skin as his shield in the war of Titans. Pan, the classical god of shepherds who resided in Arcadia was also known by the surname Aegipan because he had goat's feet. It is interesting to recall here the Purāṇic name Ajaikapād. The town on the Corinthian coast where Jupiter is said to have been fed by a goat was called Aegium. The name of the Thracian town 'Aegos Potamus' means 'the goats' river.' The name Macedonia is also derived by Classic writers from two words which mean the "valley of the goat." The word is probably a corruption of the Sanskrit Mēshadrōṇa. The classical town of Aedessa (Edessa) was given the surname 'Aegeas' by the Macedonian king Caranus who took it by following 'goats.' The modern Archipelago, that part of the Mediterranean which divides Greece from Asia Minor, was called Aegeum Mare in Classical geography, from the number of islands which it contains that appear above the sea like goats (aiges).[2]

The Sanskrit origin of "Aegyptus"

Assyriologists have interpreted the word '*apsu*' of the Chaldean texts to mean 'the Ocean.'[3] It looks as if the word which in Sanskrit is the locative form of *ap* which means 'water' has been understood as the original word itself for 'ocean' the store of water. It is possible that the Assyrian and

[1] The name 'Egypt' is evidently to be traced to 'Aegyptus.' Could there not be some connection between this association with a 'goat' and the goat's head given to the Egyptian deity Khnumu?

[2] Lempriere's *Classical Dictionary*.

[3] Maspero, *Dawn of Civilization*, p. 537.

Chaldean texts carefully analysed and interpreted in the light of Sanskrit like any of its several prakrit forms would reveal fresh facts and linguistic connections and thereby suggest historic associations. The word ' Ziggurat ' applied to the tops or pinnacles of the old Assyrian palace-mounds is not far removed from the Sanskrit word '*śikhara.*' In the expression *cucupha*-headed ' sceptre ' which is applied to the staff of the Egyptian Pharaoh which is considered a misnomer, we find the Sanskrit word *kukkubha* which means 'a kind of bird.' Maspero notes that 'from ancient evidence we know that the cucupha was a bird perhaps a hoopoe.'[1]

Cucupha : kukkubha : hoopoe

The ancient Egyptians refer to a mysterious fluid called ' sa ' which was circulated throughout the members of the gods of Egypt and carried with it health, vigour and life.[2] They were not all equally charged with it; some had more, others had less, their energy being proportionate to the amount which they contained. This *Sa* very probably represents or corresponds to the *amṛta* of the Indian Dēvas. In Sanskrit also *Sa* signifies the *amṛta.*[3]

Sa : Amṛta

The popular Purāṇic idea is that the earliest Hindu monarchs of the 'Sūryavaṁśa' were descendants of the Sun. This has a parallel in Egyptian belief and tradition that the Pharaohs were blood-relations of the Sun-God (Ra), through the father and others through their mother.[4] In Hindu tradition, we have the kings of the Sōmavaṁśa who descended from Sōma and his son Budha and who were the blood-relations of the Sun on their mothers' side for Budha married

[1] ibid., p. 265, fn. 2; The word 'hoopoe' also must be derived from the Sanskrit *kukkubha.*

[2] ibid., p. 110.

[3] *Śabdakalpadruma.*

[4] Maspero, *Dawn of Civilization*, p. 259.

Iḷā, the daughter of the Manu Vaivasvata, the son of Vivasvān, an epithet of the Sun. The Egyptian name Ra applied to the Sun is etymologically derived from a root which means 'to give.'[1] It is worth observing here that in Sanskrit too the root *rā* also means 'to give.'[2] As in Hindu mythology[3] so too in Egyptian mythology the Sun (Ra) is believed to be the right eye of the Divine Face *i.e.*, God, who was called Horus and the Moon was considered to be the left eye.[4]

Egyptian root '*ra*' and Sanskrit root *ra* meaning 'to give'

A stele or seal reproduced on page 1 of Maspero's *Dawn of Civilization* represents a bearded old-looking person lying in a reclining posture with his trunk resting on his left arm. He wears only undergarments which look very much like the *dhōti* of the Hindu.[5] His left leg is folded in under the right leg which is stretched out. The foot is bare and has no shoe[6] put on it. From near his waist rises up a wavy creeper at the top of which is supported a human figure in a seated posture. The main figure reclines on the back of a crocodile. The subject of the stele is evidently from Egyptian mythology. It suggests at the first sight a strong parallel to the Hindu idea of Hari (or Nārāyaṇa) lying on a serpent-couch on waters and Brahmā supported on a lotus stalk emerging from his navel. The details of the Egyptian representation are not

A suggestive Egyptian seal

[1] ibid,, p. 88, fn. 1.

[2] *rā dānē* : *S'abdakalpadruma*.

[3] *Bhāgavata*, 8-24-50.

[4] *Dawn of Civilization*, p. 88 fn. 2 and p. were respectively the right and left eye of Hari.

[5] For the adoption of this dress in ancient Egy tions on pages 105 and 634 of the above work.

[6] Most of the Egyptian portrait sculptures This is another respect in which the ancient Egypti

exactly similar to the Hindu representation of Nārāyaṇa. But the inherent identity of the idea behind the two forces itself strongly upon our minds. The Egyptian seal seems to represent the early echo of the Hindu story of Creation as known in ancient Egypt.

Ancient Egyptian version of Nārāyaṇa

Other examples are not wanting of echoes of Hindu mythology in ancient countries like Egypt and Chaldaea. In a drawing given on p. 157 of *The Dawn of Civilization* is represented a human figure with a goat's head touching the heads of two standing human figures with his two palms. The subject of the picture is stated to be "*Khnumu* modelling men on a potter's table." Modelling or creation of men is the accredited function of a Prajāpati in Hindu mythology. Daksha, the chief of the *prajāpatis* had also to increase human species by creation. He had also a goat's head which was substituted in place of his own which had been cut off by Bhava, the husband of Satī. The representation of Khnumu, we may suggest, to be an Egyptian rendering in sculpture of the idea of Daksha engaged in creation. Daksha is stated to have borne the surname *Ka* (*S'abdakalpadruma*). The Egyptian monarchs are said to have usually taken a surname or second name which was known as *Ka*.[1]

Egyptian *Khnumu* with a goat's head

Indian Prajāpati Daksha with goat's head

Look again at the illustration on page 239 of the same work where *Khnumu* is represented with the goat's head. To him Satit presents the Pharaoh Amenothes III. Satit is very probably identical with Sati of the Purāṇas.[2] But the Egyptian Sati is one of the two wives of Khnumu and not his daughter

Egyptian Satit or Sati: Indian Sati

[1] *Dawn of Civilization*, p. 262.

[2] Prof. Maspero gives also the form Sati for Satit in the index to the above work.

as Satī was of Prajāpati Daksha (Ka). This departure from the original relationship in Egyptian mythology is attributable to the migration of the idea from its early purāṇic home to the Egyptian country and the local colouring received there.

We hear in Hindu Purāṇic tradition that Hanumān, the monkey-god, the most favourite servant of Rāma, was a pupil of the Sun. Among Egyptian religious sculptures we have one showing the Sun worshipped by two cynocephalii one standing on either side of him.[1] The cynocephalii are by appearance and acceptance baboons and monkeys[2] and warrant our association of these with the *vānaras* of the Purāṇas. The latter are also known by the surname *Kiṁpurushas* in Sanskrit which probably was the original of the Classical name Cynocyphalus. The Egyptian reference to the cynocephalic devotion to the Sun lends a parallel to the view that Hanumān was considered a disciple and so a worshipper of the Sun. The Kiṁpurushas are placed to the north-west of India. So the Kiṁpurushas must have been the predecessors of the much later Magii in offering worship to the Sun. In any case, it is informing to note the intimate connection recorded in Hindu and Egyptian mythology as existing between the monkey-like cynocephalii and Hanumān and the Sun.

Kiṁpurushas : Cynocephalii

In the Egyptian sculptures we frequently come across the group of the hawk and snake. This group is represented as

[1] ibid., p. 103.

[2] Lempriere's *Clascical Dictionary* explains the cynocephalii as a nation in India who have the head of a dog according to some traditions. The ancient tradition that they had dog's faces was either not correct or the animals that were represented like monkeys in Egyptian sculpture must be called by a different name. The sculptures show them to be monkeys and not dogs.

Hawk and snake in Egyptian crowns

the crown of the Egyptian monarchs in most cases. In a few the royal sceptre is surmounted by the group wherein the serpent is under the claws of the hawk.[1] In a few other cases only the hawk is shown in the head-dress of the king, while in some only the serpent appears as such.[2] The Pharaohs invariably bore the snake in their head-dress whose hood ornamentally curved up in front of the head. The snake represented the 'coiled Ureus of the north and the hawk, the bird Horus of the south, of Egypt.[3] Their grouping represents the union of the two and probably the conquest of the North by the South. The serpent crest of the Egyptian kings was evidently based on their early connection with the land traversed by the mountain of the serpent in the principality of Siut on the upper banks of the Nile,[4] where they must have settled after migration from Indian ports. The south must have been the land of the Garuḍas whose emblem Horus corresponds to and probably is identical with the Purāṇic Garuḍa. The peoples of these two lands may be taken to represent sections of the Purāṇic Garuḍas and Nāgas who must have migrated to the west in remote antiquity.[5]

Egyptian Horus and Ureus: Indian Garuḍa and Uraga

Again in the *Mahābhārata* (Udyōgaparva 99-5) the Sun is stated to have been known by the epithet Hayaśiras in the

[1] Maspero, *Dawn of Civilization*, p. 211.

[2] Compare Satis and the Pharaoh Amenothes III on p. 239, ibid.

[3] ibid., p. 262.

[4] ibid., p. 456. The Egyptian word 'Uraeus' for serpent is probably from the Sanskrit word Uraga.

[5] The golden sparrow-hawk which the Horus is considered to stand for, is represented with the portion of the body below the neck white in the illustration given on p. 262 of the above work, like the Indian Garuḍa-kite.

Nāga-lōka (ibid., 99-1). The ancient Egyptians worshipped the Sun under the name Harseisis[1] which may be held to be a corrupt form of the name Hayas'iras. This is additional evidence for our identifying the Egyptians with the ancient Garuḍas and Nāgas.

Indian Hayas'iras: Egyptian Harseisis (the Sun)

In the picture of Khnumu referred to above, is seen a huge bird flying in front of the seated god. In his claws the bird holds a pot with the mouth turned downward. What could this be if not the Purāṇic Garuḍa bearing the amṛta-kalas'a ?[2] The great god or primeval hero Khnumu of the Egyptians must certainly be honoured with all the attributes of divinity the chief of which was the possession of the amṛta (same as 'ambrosia').

Among the Pharaohs of the fifth dynasty of ancient Egypt is mentioned one by the name Usirniri Anu whose reign is placed between the years 3900 and 3875 B.C.[3] This name shows a very close correspondence to the Purāṇic name Us'īnara of the family of Anu.[4] The Purāṇic king Anu and his progeny belonged to the Sōmavams'a. The descendants of the Egyptian king Usirniri Anu claimed for their previous generations matrimonial alliances with the daughters of the Solar race.[5] The Purāṇas inform us that the Sōmavams'a[6] kings were the descendants of Budha

Us'īnara: Usirniri Anu

[1] Maspero, *Dawn of Civilization*, p. 142.

[2] The Purāṇic jealousy between the Garuḍas and the Nāgas seems also to be represented in Egyptian mythology by the jealousies of Khnumu's two queens Amikit and Satit who had for their forehead ornaments the snake and the hawk respectively.

[3] *Dawn of Civilization*, p. 383.

[4] Anu is probably the corrupt form of the patronymic 'Ānava' which would signify 'a descendant of Anu' in Sanskrit.

[5] *Dawn of Civilization*, p. 454.

[6] *Mahābhārata*, Sabha-parva, 8-14, 40-36 and 41-3.

and his queen Iḷā, a princess of the so-called Solar (Vaivasvata) line. The names of three other Egyptian Pharaohs *viz.*, Usirtasen I, Usirtasen II and Usirtasen III strongly remind us of the name of the Purāṇic king Ārshṭisheṇa who is referred to as a *rājarshi* (*i.e.* a saintly king). From Maspero we learn that Usirtasen III was ranked among the Pharaohs that civilized the country and so had received divine honours while still alive. He was placed in triads and temples were raised to him.

Ārshṭishēṇa : Usirtasen

Another echo of the Purāṇic name in Egyptian history is probably heard in that of 'Kheops, which might be a corruption of the Purāṇic name Kshupa.[1]

Kheops: Kshupa

The Egyptian king Usirtasen III is stated to have humbled the Kush and conquered the tribes of Alaka and Turasu among others.[2] Professor Maspero thinks these names outlandish from the standpoint of ancient Egyptian geography and finds it hard to locate them (ibid). It may be suggested here on this very ground of outlandishness that this Alaka has to be identified with the Himalayan town Alakā, the capital of Kubēra and Turasu with the king of that name who was the son of Yayāti or more probably with the Turvasu tribe mentioned so often in the Vedic literature.[3] This identification would not only confirm our view expressed above that there was contact, political and otherwise, between India and Egypt in remote times but also give a suggestion on the probable antiquity of the Purāṇic Turvasu and his descendants.

Kush, Alaka and Turasu

Alakā and Turvasu

[1] *Mahābhārata*, Sabha-parva, 8-13 ; Anuśāsana-parva, 177-73.

[2] Maspero, *Dawn of Civilization*, p. 491.

[3] Macdonell and Keith, *Ved. Ind.*, Vol. I, p. 314 f.

Another very suggestive pair of royal names we find in those of Monthotpu and his successor Ahmosis of Egyptian history[1] which have a parallel in the Purāṇic names of Māndhātṛ and his son Aṁbarīsha.[2]

Monthotpu and Ahmosis: Māndhātṛi and Ambarīsha

In the few foregoing paragraphs we have attempted to show certain similarities between the ancient Hindu civilization and the ancient Egyptian civilization in more than one aspect.[3] In brief we may now lay down our conclusions thus: The Hindus of the pre-Vedic and Vedic periods were settled in the country of Iḷāvṛta which lay to the north of the Himalayas including the north-western portions of India and in the country occupied by modern Afghanistan, Baluchistan and the eastern parts of Persia. This we may call the Dēva country. It must have extended to the borders of the Caspian Sea which we have suggested to be identical with the Kshīrōda of the Purāṇas. From this original home must have emigrated the Asuras (Assyrians) who were the earlier lords and so known in the Purāṇas as the Pūrva-Dēvas, Suras, Dānavas (probably Greeks who were called Danai), etc. Their dependant and at times friendly tribes *viz.*, Yakshas (Yakshus of the Vedas), Gandharvas (Centauri of the Classical Literatures), Garuḍas, Nāgas etc., also lived in this country. Sections of these, Garuḍas and Nāgas, must have moved probably by the sea, from the shores of the modern Persian Gulf, the southern shores of Baluchistan and the mouths of the Indus to the African coast, landing on the Somali coast-land, *i.e.* the Purāṇic S'ālmali. Here they

The Iḷāvṛta

[1] Maspero, *Dawn of Civilization*, p. 462.

[2] *Bhāgavatam*, 9-6.

[3] The Hindu festival of the New Year's Day is called *Ugādi* and the ancient Egyptians called their feasts of the New Year's Day, *Ugait*.

must have set up kingdoms and dynasties of Pharaohs known to history carrying with them many traits of the ancient Hindu civilization. The presence of certain Hindu-like royal names among those of the ancient Pharaohs as pointed above might be explained in two ways namely (i) that these Pharaohs were either deputies or viceroys sent out by the powerful Hindu monarchs of the times to rule over the S'ālmali (*i.e.* Egyptian) dominions and (ii) that the Pharaohs took their names after some notable kings of India of the previous times. In certain cases even royal princes might have gone out from India (Ajanābha-Haiu-nebu of the Egyptian history) to rule over Egypt. The tailed turbans of the Egyptian kings[1] which is so common to Indian princes from early times, performance of sacrifices by the ancient Egyptian monarch and his queen's participation in the sacrifice,[2] the loin-cloth and the mode of tying it adopted by ordinary persons, the dress of the woman with the end of the cloth taken over one of the shoulders from the front and bringing it round from behind very much like the Hindu women,[3] the loin-cloth-and-tuft-bearing peasant[4] together with other similarities noticed above seem to establish an Indian origin for the Egyptian royalty, life and civilization. The tree and serpent worship and the worship of the Sun which are the outstanding features of the religious life of the ancient Egyptians lend further support to this view. In the daily *sandhyāvandana* prayer of the Brahman occurs the expression "*āditya-maṇḍalāntar-vartinaṁ tējomāyaṁ hiraṇmayaṁ*

Garuḍa and Nāga Migration to S'ālmali

[1] *Dawn of Civilization*, p. 271.

[2] ibid., pp. 265 and 271.

[3] ibid., pp. 185, 201: The Chaldaean women also had this mode of dressing; ibid., pp. 655.

[4] ibid., p. 121.

*purushaṁ anuchintayāmi* "which signifies a prayer to the God that dwells in the Sun's disc. We may in this instance, compare the ancient idea of 'the Lord God who dwelleth in solar disc' (*Dawn of Civilization*, p.190).

We shall now close with a few remarks about some ancient settlements of the Purāṇic people. The rājarshi Priyavrata who was also surnamed S'rāddhadēva was performing penance on the banks of the river Chīriṇī[1] and on the banks of Kṛtamālā.[2] Here he is said to have first met and been addressed by the God-fish Hari. Chīriṇī has probably to be identified with the modern river Churnee in Afghanistan which rises in the northern spurs of the Gool mountains and passing by the town of Ghuznee falls into the lake of Abishida after taking a southern course. The river Kṛtamālā referred to in the *Bhāgavata* may have to be identified with the Gomal which flows near the Churnee but only separated from it by the range of the Kandan hills and which formerly fell into the Upper Indus (Sindhu) at a point to the south of the modern Dera Ismail Khan.[3] These two rivers are not far removed from the Himalayas and their identification is made probable by the fact that the ark of Manu was tied to a peak called Naubandhan in an offshoot of the Himalayas.[4]

Naubandhana identified

The Naubandhana of the *Bhāgavata* has to be identified with the modern Nehbandan mountains between Persia on one side and Afghanistan and Baluchistan on the other.[5] The name of the town called Neybandan in the eastern part of Persia is another echo of

[1] *Mahābhārata*, Vana-Parva, 190-6.
[2] *Bhāgavata*, 8-24-12.
[3] Kieth Johnstone's *General Atlas*, No. 31.
[4] *Mbh.*, Vana-Parva, 190-49.
[5] *The Times Atlas*, No. 76.

the Purāṇic name. The worship of the God-Fish must have travelled from this part of the country to ancient Assyria and Chaldaea where representations of Him have been discovered for example at Nimrud.[1]

We hear constantly of the seats of Kubēra in connection with the Himalayan range or its surrounding country. Alakā on the Kailāsa is one such which is very well-known. But there were other seats associated with the name of Kubēra. In the *Mahābhārata* (Bhīshma-parva) we are informed of more than one seat of Kubēra. One of these was the Gandhamādana mountain (ibid., v. 35) and another was the Hēmakūṭa, which is the same as the Kailāsa (ibid., v, 41). But it appears as if we have to associate some other places also with Kubēra. The Mountain Kuber Koh in modern Persia (called also Iran)[2] is certainly one of them. The name of the modern Khyber mountains in Afghanistan with the 'y' substituted for the earlier 'u' (as in 'Assyr' for the earlier Assur) must be associated with Khuber *i.e.* Kubēra. Arjuna in his northern conquests before the Rājasūya sacrifice is said to have proceeded against Hiraṇyapura which was in the land of Asuras and having conquered it marched still further north against the Asura nations called Nivātakavachas and Kālakēyas. The 'Nīvātakavachas,' it is not possible to identify now. But the Purāṇic Kālakēyas are probably now represented by the tribe called Khalkhas occupying the northern part of modern Mongolia.[3] The Khalkhas must

Kubēra's seats

Kailāsa same as Hēmakūṭa

Kuber Koh in Persia

Hiraṇyapura identified

Kālakēyas identified

[1] Maspero, *Dawn of Civilization*, p. 547.
[2] Kieth Johnstone's *Royal Atlas*, No. 31.
[3] *The Times Atlas*, Nos. 74 and 85.

have been pressed northward from the country round Hiraṇyapura by the advance of enemy hordes from the south and east. Hirṇyapura is clearly the modern Iran.[1] The Purāṇic hero Kumāra is said to have been born in S'aravaṇa and the commentators have explained it as 'a clump of reeds' among which he was picked up. But the correct significance of the expression seems to be geographical and the mountain Sarawan in Afghanistan is evidently referred to in the tradition. Kumāra must have spent his earlier ḍays here and it must have been from this part of the country that he marched against the Asura hordes that marched against the Dēvas, under the leadership of Tāraka.

S'aravaṇa identified

Among the Ethiopian monarchs of Egypt is mentioned one by name Tarhaka who was a contemporary and enemy of Assurbanipal,[2] whose reign is placed between B.C. 668 and 626. This is certainly too late a date for the Purāṇic hero Kumāra and his foe Tāraka. But herein we have probably a clue as to the nationality of the earlier Tāraka, the foe of Kumāra.

Asura Tāraka

The Purāṇic river Chakshu which took its rise in the Malyavant mountain flowed through the Kētumāla country and fell into the sea on the west. This would correspond to the modern Oxus which in former times is supposed to have taken a south-westerly course and fallen into the Caspian Sea in two mouths, the northern at the Balkan Bay and the southern

River Chakshu identified

[1] Arjuna is stated to have conquered the northern nations called Kasas, Jhasas, Pasupas, Kulindas, Tankanas aud Para-Tankanas. The Kasas evidently occupied the country round about the modern Kashgar on the north bank of the Tarim in Chinese Turkestan (36 N. L. and 76 E. Long). The Kulindas probably lived on the slopes or at the foot of the Kwen Len mountains.

[2] Ragozin's *Assyria*, p. 379.

at the Adji Bojur Bay.[1] In the *Mahābhārata* (Bhishma-parva, 6-28) the river Kshīradhārā is stated to have taken rise in the Mēru peak. This is probably the modern river Syr Daria which rises in the western spurs of the Thian Shan range and flowing towards the west falls into the sea of Aral. Professors Macdonell and Keith say that the Vedic river Parushṇī has not been safely identified.[2] This, it may be suggested, was the same as the modern river Haroot in Afghanistan.[3]

**River Kshīra-dhārā identified**

**Vedic river Parushṇī identified**

[1] Kieth Johnstone, *Royal Atlas*, No. 31.
[2] *Ved. Ind.*, Vol. I, p. 321.
[3] Johnstone's *Royal Atlas*.

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